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Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME XVII
(PERSIAN MSS.)

MANUSCRIPTS OF MIXED CONTENTS

Prepared by
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Khan Bahadur

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1930

PREFACE.

THIS volume, the seventeenth of the Catalogue, is the eleventh dealing with Persian MSS. It contains notices of 283 works (Nos. 1460-1743), contained in forty-eight volumes of mixed content. The contents are usually anonymous treatises and pamphlets or fragments of pamphlets, and such MSS. involve their cataloguer in most careful and it may be laborious research, and in difficult critical investigation, with a view to the greatest possible degree of correct identification, and the furnishing of the largest possible measure of bibliographical information. Khan Bahadur Abdul Muqtadir has devoted himself to the labour, sometimes a little ungrateful, with no flagging of his earlier shown zeal, and other scholars, not I hope without a feeling of gratitude to him, will reap the fruits of his labour in years to come.

The following may be mentioned as those most worth attention and interest amongst the MSS. dealt with in this volume.—

1. An interesting collection of forty-five treatises on Arabic grammar; Nos. 1460-1504.

2. A well-written copy of a very interesting collection of twenty-eight treatises on psychological, metaphysical, and mystical topics, by Afdal Kāshî and Muḥammad Dihdâr; Nos. 1505-1532.

3. Two rare commentaries on Mağribî's popular Sûfic work Jâm-i-Jahân Numâ; Nos. 1577 and 1578.

4. A very useful and interesting collection of five Sûfic treatises containing the discourses and spiritual teachings of the five most renowned successive Shaykhs of the Chishtî order, collected by the Khalifah of each; Nos. 1638-1642.

5. A modern, but very useful, treatise dealing with the use of diacritical points in certain words, by Âgâ Aḥmad 'Alî; No. 1670.

6. A beautifully written copy of a rare mystical tract, entitled, Mir'ât-ul-Âshiqîn, by Ḥâfîz Kirmânî; No. 1683.

7. A beautifully written copy of another mystical tract, entitled, *Ganj-ul-Asrâr*, by the popular Indian saint *Shaykh Farīd-ud-Dīn Ganj Shakar*; No. 1685.

8. A very beautifully written and illuminated copy of the popular *Munājāt* of *Khwājah ‘Abd Ullah Anṣārī*; No. 1686.

9. A small tract containing notices of some Indian musicians, by ‘Ināyat *Khān Rāsikh*; No. 1734.

10. An old and rare treatise on the elements of mysticism and *Ṣūfism* by *Tāj-ud-Dīn Maḥmūd ul-Isnawī*; No. 1737.

J. A. CHAPMAN.

BUTLER PALACE, LUCKNOW,
5th February, 1930.

PERSIAN MANUSCRIPTS.



MSS. OF MIXED CONTENTS.

A collection of forty-five treatises on Arabic grammar, entitled *مجموعه صرف* Majmû'ah-i Şarf, bound in two separate volumes, with a table of contents prefixed to the first.

(1)

First Volume.

(Nos. 1460-1476.)

fol. 209; lines 11-15; size $10\frac{3}{4} \times 6\frac{1}{4}$; $8 \times 4\frac{1}{4}$.

I.

fol. 2^b-9^a.

No. 1460.

میزان الصرف

MİZÂN UŞ-ŞARF.

A treatise on the conjugation of the regular verb in Arabic.

Author: Şafî bin Naşîr نصرى بن نصر.

Beginning:—

الحمد لله رب العالمين بدان اسعدك الله تعالى في

الدارين که جمله افعال متصرفه بر سه گونه است الهم *

The author, Şafî ud-Dîn bin Naşîr ud-Dîn bin Nizâm ud-Dîn, was a descendant of Imâm Abû Hanîfah. His grandfather emigrated from Ġaznîn to Dihlî during the reign of 'Alâ ud-Dîn Khiljî and then came to Jaunpûr, where the author's father Naşîr ud-Dîn married the daughter of Qâdî Shihâb ud-Dîn Daulatâbâdî. The issue of this marriage was three sons, Şafî ud-Dîn (the present author), Fakhr ud-Dîn and Rađî ud-Dîn. Şafî ud-Dîn wrote several works, and in the latter part of his life became the disciple of Sayyid Ashraf Jahângîr Simnânî (d. A.H. 808=A.D. 1405). He died, according to the author of the Tadkirah-i 'Ulamâ-i Hind, p. 96, on the 13th of Dulqa'd, A.H. 819=A.D. 1416. His other works are:

دستور المبتدی (see Nos. 787 and 1471); تصريف (see No. 1469),
حل ترکیب کافیه (see Hâj. Khal. vol. v, p. 18) and غایة التوفیق

For other copies of the Mizân us-Şarf see Rieu ii, p. 523^b; Ethé, Ind. Office Lib. Cat. Nos. 2411-2414; Ethé, Bodl. Lib. Cat. Nos. 1669 and 2007. The work has been edited in the collection of grammatical treatises, Calcutta, 1805. Lithographed at the Muhammadi Press, A.H. 1258; Bombay, 1845 (with a Persian metrical version of Jurjāni's Miat-i 'Âmil, and some other grammatical tracts); Lahore, 1863 (with Munsha'ib); Lucknow, 1871 (with Munsha'ib); Kānpūr, 1878; with commentaries, Lahore, 1890 ?; Lucknow, 1897.

Several folios at the beginning are damaged.

II.

foll. 9^b-69^b

No. 1461.

فوائد اکبریہ

FAWÂ'ID-I AKBARÎYAH.

Another treatise on Arabic inflexion in Persian.

Author; 'Alî Akbar bin Ḥasan Riḍâ Fayḍâbâdî

علي اکبر بن حسن رضا فیض آبادی

Beginning:—

حمد آن سلطان عالم را که صاحب فضل و کرم و خالق لوح و قلم
و مظهر اشیا از عدم النعم *

The author, who in the list of contents is called "Mirzâ 'Alî Akbar, pupil of Sayyid Najaf 'Alî" میرزا علی اکبر شاگرد سید نجف علی صاحب, says in the preface that he wrote this treatise at the request of some of his religious brethren, particularly for the sake of his brother 'Alî Asḡar.

The author may be identical with Sayyid 'Alî Akbar, the author of the well-known work فصول اکبری (see Nos. 773-774) and of several other grammatical tracts.

III.

fol. 70^a-83^b.

No. 1462.

منشعب

MUNSHA'IB.

A well-known treatise on the various classes of Arabic verbs and their derived conjugations.

Beginning:—

الحمد لله رب العالمين بدان رفعتك الله تعالى که
جمله افعال از روی ترکیب حروف اصلی بر دو گونه است ثلاثی و رباعی
الخ *

For other copies see Rieu ii. p. 524^a, No. II; Ethé, Bodl. Lib. Cat. Nos. 2411, 2 and 2418. Printed in the collection of grammatical treatises, Calcutta, 1805; lithographed, Kân-pûr, 1878.

Dated, A H. 1254.

Occasional marginal notes

IV.

fol. 83^b-113^a.

No. 1463.

قانون مجدد

QÂNÛN-I MUJADDAD.

Another tract on Arabic grammar, treating of the rules of the permutation of letters, etc.

Beginning:—

مخفی نماند که هیچ لغظی در عرب کم از سه حرف نباشد و بعضی
که بدو حرف مشهور است مثل بد و م و غیر آن اینها را مکدوفه الاعجاز
خوانند الخ *

Neither the author's name, nor the title of the work, is given in the body of the work, but in the list of contents the tract is called قانون مجدد.

Dated A.H. 1254.

V.

fol. 113^a-128^b.

No. 1464.

صرف میر

ŞARF-I MÎR.

The well-known treatise on Arabic inflexion by Mîr Sayyid Sharif Jurjânî (d. A.H. 816=A.D. 1413). See No. 769.

Dated A.H. 1254.

Occasional notes on the margin.

VI.

fol. 129^a-129^b.

No. 1465.

نظم منشعب

NAZM-I MUNSHA'IB.

A poetical version of the popular grammatical tract منشعب (see No. 1462).

Author: Ḥamîd ud-Dîn حمید الدین.

Beginning:—

بعد حمد خدا و نعت رسول

گوش کن از من ظلم و جهول

The name of the author is not given in the work, but in the list of contents, as well as on the margin where the tract begins, he is called Maula'î Ḥamîd ud-Dîn مولوی حمید الدین.

VII.

fol. 129^b-130^b

No. 1466.

نظم زبده

NAZM-I ZUBDAH.

A poetical version of Zahir bin Maḥmûd bin Mas'ûd ul-'Alawî's popular grammatical tract Zubdah (see No. 1468).

Author: Ashraf 'Alī with the poetical *nom de plume* Ashraf
اشرف علي المتخلص به اشرف.

Beginning:—

حمد گویم آن خدائی را که این ارض و سما
از کمال قدرت او دائما باشد بپا

The versifier's name is given thus in the list of contents:
نظم زبده من تصنیف مولوی اشرف علی
the concluding lines:

از برای خاطر طفلان بنظم آورده است
اشرف مسکین فقیری یاد دارید از دعا

Dated A.H. 1254.

VIII.

fol. 130^b-131^a.

No. 1467.

نظم دوم منشعب

NAZM-I DUWUM-I MUNSHA'IB.

A second poetical version of Munsha'ib, without the author's name.

Beginning:—

فعل باشد یا ثلاثی یا رباعی در کلام
هم ثلاثی یا مجرد یا مزید است و السلام

Dated A.H. 1254.

IX.

foll. 131^a-134^b.

No. 1468.

زبدة الصرف

ZUBDAT UŞ-ŞARF.

This tract, variously known as زبدة الصرف or زبدة في علم الصرف or simply زبدة, deals with the inflexion of Arabic irregular verbs and the laws of permutation applying thereto.

Author: Zahir bin Maḥmūd bin Mas'ūd ul-'Alawî محمود بن ظاهر بن مسعود العلوي.

Beginning:—

الحمد لله الموصوف بالتصريف المنعوت بدان اسعدك
الله تعالى که جمله اسماء متمکنه و افعال متصرفه بر چهار نوع است الهم *

For other copies see Rieu ii, p. 524^a, No. V.; Browne, Camb. Lib. Cat. p. 261, No. IV; Ethé, Bodl. Lib. Cat. No 1657; Ethé, Ind. Office Lib. Cat. Nos. 2411, 4 and 2412, 4. Edited in the Calcutta Collection, on pp. 113-122. For other editions see Edwards, Cat. of Pers. Printed Books in the Brit. Mus., p. 735.

Dated A.H. 1254.

X.

foll. 134^b-157^a.

No. 1469.

تصريف

TAŞRÎF.

A treatise on Arabic accidence.

Author: Şafî bin Naşîr صفی بن نصیر.

Beginning:—

الحمد لله على ما خلق الانسان و انطق له اللسان
بدانکه این کتاب است محبوب و مفصل در تصريف سخن عرب که جمله
وی پنج باب است الهم *

The work, better known as پنچ گنج Panj Ganj, is sometimes styled تصرف من علم الصرف and also پنچ گنج فی علم الصرف.

The author does not mention his name in the present work, but in the preface to his دستور المبتدی (see No. 787) he mentions this work as one of his compositions.

It is divided into five *Bâb*, each consisting of five *Faṣl*.

For other copies see Rieu ii, p. 523^a; Browne, *Camb. Lib. Cat.* p. 261; Ethé, *Bodl. Lib. Cat.* Nos. 1660 and 1661; Ethé, *Ind. Office Lib. Cat.* Nos. 2411 (3), 2412 (3), 2413 (1) and 2419. Printed in the Calcutta Collection, pp. 38–112, and lithographed, Lucknow, 1844. For other editions see Edwards, p. 606.

Dated A.H. 1254.

XI

fol. 157^a–160^b.

No. 1470.

رسالة قرأت

RISÂLAH-I QIR'AT.

A tract on orthoepy and correct diction, without the knowledge of which, says the author, it is difficult, as well as a sin, to read the Qurân.

The name of the author is neither given in the work nor in the list of contents.

Beginning:—

بر ارباب دلغش و بینش واضح و پیدا و لایح و هریدا ست النخ *

XII.

fol. 160^b–184^a

No. 1471.

دستور المبتدی

DASTÛR UL-MUBTADÎ.

A treatise on the rules of the permutation of letters applying to Arabic irregular verbs, by Şafî bin Naşîr صفی بن نصیر. See No. 787.

Dated A.H. 1255.

XIII.

foll. 184^b-189^a.

No. 1472.

نظم صرف میر

NAZM-I ŠARF-I MÎR.

A poetical version of Mîr Sayyid Sharîf Jurjânî's well-known grammatical tract known as صرف میر (see Nos. 769 and 1464).

Author: Walî Ullah ولی الله.

Beginning:—

الحمد لله رب العالمین اما بعد میگوید فقیر ولی الله عفی
عنه چون فرزند ارجمند عبد العزیز بحفظ قواعد صرف مشغول
شد الخ *

The author, Shâh Walî Ullah (d. A.H. 1176=A.D. 1763), who has been repeatedly mentioned in this catalogue, says in the preface that he wrote this tract for the use of his son 'Abd ul-'Azîz. He further adds that Jâmî's Šarf (see Ethé, Ind. Office Lib. Cat. No. 1357, 21) was only an incomplete and unimproved versification of Jurjânî's Šarf. He therefore removed the defects by writing this tract in which he inserted several verses of Jâmî verbatim, improved some others and added some of his own.

Dated A.H. 1255.

XIV.

foll. 189^a-190^a.

No. 1473.

درر الحروف

DURAR UL-ḤURŪF.

A treatise on the vocalization of the letters of the alphabet.

Author: Sayyid Najaf 'Alî سید نجف علی

Beginning:—

هـ از اول حلق - ع ح از وسط - غ خ از آخر الخ

The author's name is not given in the work, but in the list of contents⁹ he is said to be Najaf 'Alî.

Dated A.H. 1255.

XV.

foll. 190^a-193^b.

No. 1474.

درر العلل

DURAR UL-'ILAL.

A tract on Arabic mutation.

Author: Sayyid Najaf 'Alī bin 'Alī Shâh سید نجف علی بن علی شاه.

Beginning:—

تعلیل باسکان بود و تحریک و بعطف حرف و زیاده آن الیم *

The author's name, not mentioned in the work, is given thus in the list of contents: سید نجف علی بن علی شاه

Dated A.H. 1255.

XVI.

foll. 193^a-202^b.

No. 1475.

صرف هوائی

ŞARF-I HAWÂ'Î.

A tract on Arabic inflexion, similar to, but not identical with, the Şarf-i Mîr (Nos. 769 and 1464).

Author: Hâwî حاوی

Beginning:—

بدان ارشدک الله تع فی الدارین کہ کلمات عرب بر سه قسم است -
اسم است و فعل است و حرف است - اسم همچو رَجُلٌ و فَرَسٌ و فعل
همچو نَصَرَ و حَمَدَ حرف همچو مِنْ و عَنْ و اِلَى الیم *

The author's name is not given in the work, but it appears thus in the list of contents as well as on the margin where the tract begins: صرف هوائی من تصنیف حاوی

A copy of the work, without title or author's name, is noticed in Ethé, Ind. Office Lib. Cat. No. 2410.

Dated A.H. 1255.

XVII.

fol. 202^b-209^b.

No. 1476.

صغري در صرف
ṢUGRÂ DAR ṢARF.

A defective and incomplete treatise on Arabic inflexion, entitled in the list of contents صغري در صرف.

Beginning:—

لفظ آنچه آنرا آدمي تواند گفت و آن يا مهمل است كه آنرا هيچ معني نباشد چون ديز و جسق يا موضوع الخ *

The treatise breaks off with the following words:—

اگر در واحد ساكن بود چون روض و رياض - اصول المضاعف

چون *

In the list of contents the preceding work (صرف هوايي) is followed by صغري در صرف - هداية المبتدي and ترجمة ابنية الافعال, but the latter portion of صغري, the whole of ابنية الافعال, and the earlier portion of هداية المبتدي seem to be missing, as evidenced by the following note at the end of the list:

قدری از رساله صغری و تمام ابنية الافعال و قدری از هداية المبتدي ذاكر حسين ابن مبارک حسين ازین بدریدند *

“A portion of صغری, the whole of ابنية الافعال and a portion of هداية المبتدي were torn away from this (volume) by Dâkir Ḥusayn, son of Mubârak Ḥusayn.”

(2)

Second Volume.

(Nos. 1477-1504.)

fol. 285; lines and size same as above.

XVIII.

fol. 1^a-5^a.

No. 1477.

هداية المبتدي
HIDÂYAT UL-MUBTADI.

The latter portion of هداية المبتدي, a work on Arabic inflexion, referred to in the preceding No. It opens abruptly thus:—

..... نون خفیفه با لام در تاکید و معنی تاکید آن ها را به

هرائنه هرائنه تعبیر کنند النج *

Dated A.H. 1255.

XIX.

fol. 5^a-9^b.

No. 1478.

شرح میزان الاوزان

SHARḤ-I MÎZÂN UL-AUZÂN.

A commentary on the *Mîzân uṣ-Ṣarf* of Ṣafi bin Naṣîr (see No. 1460) in the form of questions and answers, entitled in the list of contents شرح میزان الاوزان, without the commentator's name.

Beginning:—

نحمد و نصلي - اما بعد این چند سوال و جوابی است که اطفال علوم در وقت ابتدا یاد می گیرند النج *

The first question runs thus :

* سوال مصنف رحم الله عليه - آغاز کتاب چرا به بسم الله کرده است *

جواب از برای متابعت بکتاب الله جل جلاله و عم نواله النج *

Dated A.H. 1255.

XX.

fol. 9^b-79^a.

No. 1479

خلاصة الصرف

KHULÂṢAT UṢ-ṢARF.

An elementary Arabic grammar treating of the classes and conjugation of verbs, permutation of letters, etc., styled in the list of contents, as well as on the margin where the tract begins, خلاصة الصرف.

Author : Aḥmad 'Alî احمد علي.

Beginning:—

الحمد لله الذي صرف علم الكلام بضوابط لغات العرب اما
بعد فيقول العبد المستتير بنور العلم احمد علي بدانه
وفقك الله تعالى في الدارين العجم *

Dated A.H. 1256.

XXI.

fol. 79^a–80^a.

No. 1480.

نظم سيم مشعبد

NAẒM-I SUYUM-I MUNSHA'IBAH.

A short versified tract on the secondary forms of the Arabic verb, being a third poetical version of the Munsha'ib (see Nos. 1465 and 1467).

Authôr: Mubarâk مبارك.

Beginning:—

ما همى گوئیم توحید رحیم
بعد دانستن صمد واحد علیم

The tract seems to be the same as the one noticed in Rieu ii, p. 524, the beginning of which almost agrees with the present. The first letters of the first five hemistichs, when added, give the author's name (Mubârak), but here the fifth hemistich begins with د instead of ک.

Dated A.H. 1256.

XXII.

fol. 80^a–104^a.

No. 1481.

هدایة الصرف

HIDÂYAT UŞ-ŞARF.

A tract on Arabic primitives and derivatives.

Author: 'Abd ul-'Alî عبد العلی.

Beginning :—

بدانکه لفظ عربی بر سه گونه است مشتق و مصدر و جامد النح.*

The author, 'Abd ul-'Alî, popularly known as Baḥr ul-'Ulûm, has been mentioned under No. 82, where the present work is enumerated in the list of his works given there. It is quite different from the one of the same title noticed in Ethé, Ind. Office Lib. Cat. No. 2431.

Dated A.H. 1256.

XXIII.

fol. 104^a-109^a.

No. 1482.

هدایة الاوزان

HIDÂYAT UL-AUZÂN.

Another commentary on the Mîzân us-Şarf in the form of questions and answers similar to the one noticed under No. 1478.

Commentator: Mûsâ bin Fayḍ Ullah موسى بن فیض الله.

Beginning :—

الحمد لله رب العالمین اما بعد آن که فقیر موسی بن

فیض الله تالیف کرد در بیان شرح میزان و هدایة الاوزان نام

نهادہ شد النح.*

The first question runs thus :

سوال مصنف آغاز کرد کتاب را به بسم الله چرا *

جواب اقتدا به کتاب الله و حدیث نبی کرده است النح.*

The treatise is incomplete and breaks off with the following question.

سوال مشارکت در متکلم میان مذکور و مونث

XXIV.

foll. 110^a-113^b.

No. 1483.

منبع الصرف

MANBA' UŞ-ŞARF.

A defective copy of a grammatical treatise dealing with the conjugation of Arabic verbs and paradigms of tenses, entitled at the end *منبع الصرف*, without author's name.

The treatise is defective at the beginning and opens abruptly thus.

..... مفاعلت قاتل يقتل مقاتلة هريك مزيد فيه بيك حرف

اند النح *

Dated A.H. 1256.

XXV.

foll. 113^b-141^a.

No. 1484.

مفتاح الصرف

MIFTÂH UŞ-ŞARF.

A treatise on Arabic inflexion, wrongly styled here *مصباح الصرف* *Miṣbâḥ uş-Şarf*.

Author: 'Abd ul-Wahhâb Râjgarî al-Qannaujî, entitled *Mun'im Khân* عبد الوهاب راجكرى القنوجى المدعوبه منعم خان.

Beginning:—

الحمد لله الذى خلق المخلوقات كما اراد وشاء اما بعد

ميگريد بنده حقير كثير التقصير عبد الوهاب راجكرى القنوجى المدعوبه منعم خان النح *

The author of the *Hadâ'iq ul-Hanaffiyah*, p. 458, says that *Shaykh* 'Abd ul-Wahhâb, an eminent scholar, spent his whole life in teaching and composing books, and left several works, such as *بحر المذاهب* (in the *Tadkirah-i 'Ulamâ-i Hind*, p. 139, instead of *كتاب الصلوة*). He flourished during the reign of

Farrukh Siyar (A.H. 1124-1131=A.D. 1713-1719), to whom he dedicated his *Beṣṣ al-maḥabib*, composed in A.H. 1125=A.D. 1713. See *Bûhâr Lib. Cat.* Vol. ii, p. 118, Brock. ii, p. 417.

The work is divided into a *Muqaddimah*, five *Bâb* and a *Khâtimah* as follows:—

مقدمه در بیان بعضی مصطلحات علم صرف *

Bâb I, in four *Faṣl*, fol. 115^b.

باب اول در بیان کمیت اجناس افعال متصرفه و اسماء متمکنه
و بیان تعلیلات آن مشتمل بر چهار فصل *

Bâb II, in two *Faṣl*, fol. 127^a.

باب دوم در بیان خواص ابراب مشتمل بر دو فصل *

Bâb III, in two *Faṣl*, fol. 130^a.

باب سیم در بحث اسم فاعل و اسم مفعول و صفت مشبیه و مبالغه
مشتمل بر دو فصل *

Bâb IV, in two *Faṣl*, fol. 131^b.

باب چهارم در بحث مصدر و اسم زمان و اسم مکان و اسم آله مشتمل
بر دو فصل *

Bâb V, in three *Faṣl*, fol. 133^b.

باب پنجم در بحث مصغر و منسوب و جمع مشتمل بر سه
فصل *

Khâtimah, fol. 140^b.

خاتمه در بیان ابدیة ثلاثی و رباعی و خماسی *

Dated A.H. 1256.

XXVI.

foll. 141^a-148^a

No. 1485.

سیم شرح میزان

SUYUM SHARḤ-I MIZÂN.

A third commentary on the Mizân in the form of questions and answers (see Nos. 1478 and 1482).

Author: 'Uṣmân bin ul-Husayn عثمان بن الحسين.

The work is defective at the beginning, and a space (nearly a quarter of the folio) is left blank after بسم الله الرحمن الرحيم. The next folio (141^b) opens abruptly thus:

..... ونهي وهریکی بر چهارده قسم است و هر قسمت

او متضمن حکمی و متعلق ضمیری ^{الغ} *

The name of the commentator is not found in the work itself, but in the list of contents it is said to be the composition of 'Uṣmân bin Husayn عثمان بن الحسين.

Dated A.H. 1256.

XXVII.

foll. 148^a-157^b.

No. 1486.

کلمات حسنيه

KALIMÂT-I ḤASANÎYAH.

A tract on Arabic infinitives, verbs, primitives and derivatives.

Author: Sayyid Najaf 'Ali سيد نجف علي.

Beginning:—

الحمد لله في الكلمات الحسنة القوية والصلوة علي محمد وآله

هداة المناهج المستقيمة ^{الغ} *

According to the list of contents the author of this tract, as of several others in the present collection, is Sayyid Najaf 'Ali. In the preface the author refers to his مکالمات حسنيه (see No. 1493).

Dated A.H. 1256.

XXVIII.

foll. 157^b-161^b.

No. 1487.

درر الکلم

DURAR UL-KALIM.

A treatise on the rules of Arabic conjugation, by the same Najaf 'Ali نجف علی.

Beginning:—

کلمه بر سه قسم است و مشتق مصدر موضوع باشد، برای
حدث و در آخر معنی فارسی او دن یا تن بود الیم *

Dated A.H. 1256.

XXIX.

foll. 161^b-164^b.

No. 1488.

ترکیب الکلم

TARKÎB UL-KALIM.

A tract on Arabic syntax, particles, etc., by the same Najaf 'Ali.

Beginning:—

مركب بر سه قسم است و آنرا مركب تام و اسنادی و كلام و جمله
خوانند الیم *

* Dated A.H. 1256.

XXX.

foll. 164^b-169^a.

No. 1489.

تعليلات حسنيه

TA'LÎLÂT-I HASANÎYAH.

A treatise on the rules relating to the permutation of letters, by the same Najaf 'Alî.

Beginning :—

يا حسن التعليلات في التصريفات و صل علي رسولك النعم *

Dated A.H. 1256.

XXXI.

foll. 169^b-170^a.

No. 1490.

مائة عامل

MI'AT 'ÂMIL.

A poetical version of Abû Bakr 'Abd ul-Qâhir bin 'Abd ur-Rahmân Jurjânî's (*d.* A.H. 471 or 472=A.D. 1078 or 1079) well-known Arabic treatise on the hundred grammatical regents, styled مائة العوامل or مائة العوامل المائة or simply العوامل.

Beginning :—

بعد توحيد خداوند و درود مصطفی

نعت آل پاک پیغمبر رسول مجتبی

The name of the versifier is neither given in the work nor in the list of contents. It is dedicated to some royal personage called غازي معين الدين حسين.

هست مدح خسرو غازي معين الدين حسين

حامی دین آفتاب معدلت ظل خدا

For the Arabic original and its various commentaries see Hâj. *Khal.* vol. iv, pp. 278-279; comp. also Loth, *Arab. Cat.* p. 273; G. Flügel, i, p. 149; J. Aumer, *Arab. Cat.* pp. 316 and 337; Editions

by Erpenius, 1617; by Baillie, Calcutta, 1802; and by Lockett, *ib.*, 1814.

For other copies of the present versification see Loth, Arab. Cat. pp. 273 and 274; Ethé, Bodl. Lib. Cat. No. 1658; Bröwne Camb. Lib. Cat. p. 263, No. II; J. Aumer, Pers. Cat. p. 52, No. II. A Persian commentary on the Arabic original is noticed in Ethé, Ind. Office Lib. Cat. No. 2433, and a Turkish versification of the same Arabic original is mentioned in G. Flügel, i, p. 152. See also Edwards, pp. 17-19, where several editions of commentaries on the Arabic original are mentioned.

Dated A.H. 1256.

XXXII.

fol. 170^a-181^a.

No. 1491.

شرح مائة عامل

SHARḤ-I MI'AT 'ÂMIL.

A commentary on the preceding Persian versification of Jurjānī's العوامل, without the commentator's name.

Beginning:—

الحمد و المنة و الصلوة على رسوله و اوليائه الجنة النعم *

The text is introduced by the word قال, and the commentary by اقول, both written in red.

The name of the commentary, written indistinctly at the end of the treatise, reads ملى المائة *.

Dated A.H. 1256.

XXXIII

fol. 181^a–186^a.

No. 1492.

دستور الاكبرى

DASTÛR UL-AKBARÎ.

A tract on Arabic inflexion, without the author's name.

Beginning:—

الحمد لله رب العالمين بدانکه نحویان کلمات عرب را
بر سه قسم کرده اند اسم فعل حرف النح *

The association of the word “Akbarî” with the title of the work lends colour to the suggestion that the author of the tract is ‘Alî Akbar, the titles of several of his other works, *e.g.* *Fuṣūl-i Akbarî*, *Fawa'id-i Akbarîyah*, *Uṣul-i Akbarîyah*, etc., bearing a similar relation to his name.

Dated A.H. 1256.

XXXIV.

fol. 186^a–192^a.

No. 1493.

مکالمات حسنه

MUKÂLAMÂT-I ḤASANÎYAH.

A tract on Arabic particles.

Author: Najaf ‘Alî نجف علي.

Beginning:—

الحمد لله الملم لتراكيب الكلام و على من لمکالمات
الحسنة التحية والسلام النح *

The name of the author is given in the list of contents and not in the work itself.

Dated A.H. 1256.

XXXV.

foll. 192^a-195^a.

No. 1494.

جوان مؤنی

JAWÂN MÛ'Î.

A small grammatical tract on Arabic irregular verbs written in the form of questions and answers. Lithographed, Kânpûr, 1878.

Beginning:—

چه لفظست قولین ای نامور
سروئی نفیاً و الّسم دگر

Dated A.H. 1256.

XXXVI.

foll. 195^a-198^a.

No. 1495.

ترکیب الکلام

TARKÎB UL-KALÂM.

A treatise similar to the ترکیب الکلم (see No. 1488), by the same Najaf 'Ali.

Beginning:—

مركب بر سه قسم است اسنادی مشتمل بر نسبت نامه النجم *

Dated A.H. 1256.

XXXVII.

foll. 198^a-201^b.

No. 1496.

ابنية الکلم

ABNIYAT UL-KALIM.

A tract treating of Arabic verbs, derivatives and primitives, by the same Najaf 'Ali.

Beginning:—

لفظ مفرد بر سه قسم است چه اگر تنها دلالت نکند بر معنی
خود آنرا حرف گویند *

Dated A.H. 1256.

XXXVIII.

fol. 201^b-205^a.

No. 1497.

تراکيب الکلم

TARĀKĪB UL-KALIM.

A treatise closely agreeing with the تراکيب الکلم (No. 1488) and the تراکيب الکلام (No. 1495), by the same Najaf 'Alī.

Beginning:—

مرکب بر سه قسم است اسنادی مشتمل بر نسبت تامه النح *

XXXIX.

fol. 205^a-220^a.

No. 1498.

مائه عامل

MI'AT 'ĀMIL.

The same, but slightly different, Persian versification of Jurjānī's مائه عامل, mentioned under No. 1490.

Beginning:

بعد توحيد خداوند و درود مصطفى النح

This copy contains a few more verses than the former.

Fol. 205^a is immediately followed by a fragment of a grammatical tract on Arabic verbs, particles, etc., occupying fol. 206^a-217^b, after which مائه عامل is continued.

Dated A.H. 1256.

XL.

fol. 220^a-237^b.

No. 1499.

فصول اکبری

FUṢŪL-I AKBARĪ.

Ali Akbar's treatise on Arabic inflexion. See Nos. 773-774

Dated A.H. 1256.

XLI.

fol. 238^a-246^a.

No. 1500.

نظم شرح دوم مائۀ عامل

NAẒM-I SHARḤ-I DUWUM

MI'AT 'ÂMIL.

A second Persian versification of Jurjānī's عوامل (see Nos. 1490 and 1491).

Author: 'Abd ur-Rasûl عبد الرسول.

Beginning:—

ابتدا سازم بنام پاک آن بی ابتدا

درره ادراک او هر عقل را عجز انتها

he author introduces his name thus on fol. 238^b:—

بشنواز سرکرده تردامنان عبد الرسول

سنی و حنفی غلام خاصۀ هر چارتا

Dated A.H. 1257.

XLII

foll. 246^a-252^a.

No. 1501.

نحو میر

NAHW-I MÎR.

A well-known treatise on Arabic syntax.

Author: Mîr Sayyid Sharîf Jurjânî میرسید شریف جرجانی

Beginning:—

الحمد لله رب العالمين بدان ارشدك الله تعالى في
الدارين كه اين مختصر است مضبوط در علم نحو كه مبتدى را بعد از
حفظ مفردات لغت عرب الغ *

The author has been mentioned in connection with his popular work *Şarf-i Mîr*. See Nos. 769 and 1464.

The work is noticed in Browne, Camb. Lib. Cat. p. 264. See also Ethé, Bodl. Lib. Cat. No. 1664, 4, where the work is said to be by an anonymous author. It may be noted, however, that the author refers to his previous work on Arabic inflexion *تصرف*, better known as *Şarf-i Mîr*, at the beginning of the present tract.

For editions see Edwards, pp. 110-111.

Dated A.H. 1257.

XLIII.

foll. 252^a-264^a.

No. 1502.

امیري

AMÎRÎ.

A treatise on Arabic inflexion.

Author: Sayyid Amîr Bakhsh سید امیر بخش

Beginning:—

الحمد لله رب العالمين بدانكه كلمات عرب بر سه نوع است
اسم و فعل و حرف - حرف آنست كه تنها معنى ندهد چون من و الى
ولكن الغ *

The name of the author appears neither in the work nor in the table of contents, but on the margin where the tract begins he is called *سید امیر بخش*.

Dated A.H. 1257.

XLIV.

fol. 264^a-268^a.

No. 1503.

علم الحروف

'ILM UL-HURÛF.

A treatise on the vocalization and pronunciation of the letters of the alphabet.

Author: Sayyid Najaf 'Alī *سید نجف علی*.

Beginning:—

بدانکه از جمله واجبات علم به مخارج حروف است و در عدد
حروف تهجی خلاف است *آلّم* *

The name of the author is found in the table of contents.

Foll. 268^a-269^a blank.

Dated A.H. 1257.

XLV.

fol. 269^b-285^b.

No. 1504.

نور المبتدی

NÛR UL-MUBTADÎ,

An incomplete treatise on Arabic syntax.

Author: Muḥammad Sa'īd ibn Mullâ 'Abd ul-Khâlīq *محمد سعید عبد الخالق*.
ابن ملا عبد الخالق.

Beginning:—

الحمد لله سبحانه الذي عم نواله اما بعد این نسخه
ایست فارسی در نحو *آلّم* *

In the preface the author tells us that he wrote this treatise for the use of his brother's son Nûr ud-Dîn Muḥammad Dâkir.

The treatise is incomplete, and breaks off with the following words.

و ثلاثی مزید را دوازده افعال اکرم یکرّم اکراماً تفعیل شرف یشرف

نَشْرِیْفاً ... *

The treatises in both volumes are written in ordinary Ta'liq by one scribe.

(3)

(Nos. 1505-1532)

fol. 422; lines 18-19; size $7 \times 4\frac{1}{4}$; $5 \times 2\frac{1}{2}$.

A collection of twenty-eight treatises on psychological, metaphysical and mystical topics. The first eleven of these treatises are by Afdal Kâshî, and the remaining seventeen by Muḥammad Dihdâr.

A.

Eleven treatises by Afdal Kâshî.

Khawâjah Afdal ud-Dîn Muḥammad Kâshânî خواجہ افضل الدین محمد کاشانی was a distinguished Şûfî and a great Rubâ'î writer. A collection of his Rubâ'îs is noticed in Rieu ii, p. 739^a, No. 4, and in Ethé, Bodl. Lib. Cat. No. 749. The authors of the Riyâd ush-Shu'arâ, fol. 10^a, and the Makhzan ul-Garâ'ib, p. 19, say that the celebrated Naşîr-ud-Dîn Tûsî (d. A.H. 672=A.D. 1273) was the sister's son of Afdal Kâshânî, but according to Ârzû, vol. i, fol. 4^a, and the Şuḥuf-i Ibrâhîm, fol. 8^b, he was the spiritual teacher of Naşîr-ud-Dîn, who, says the author of the Şuḥuf, greatly benefited by Afdal's teaching. Taqî Auhadî, who holds a very high opinion of Afdal, says that the latter was a Şûfî of great eminence, and that Naşîr ud-Dîn owed his vast spiritual knowledge to him. The author of the Natâ'ij ul-Afkâr p. 17, observes that Afdal was a contemporary of Naşîr ud-Dîn Tûsî, and that in his earlier days he fell in love with a tailor's son. According to Taqî Kâshî, Oude Cat. p. 17, Afdal died in A.H. 707=A.D. 1307.

I.

foll. 1^b-34^a.

No. 1505.

ترجمة النفس

TARJUMAT UN-NAFS.

A Persian translation and analysis of Aristotle's treatise on the soul, entitled کتاب النفس.

Beginning:—

بنام ایزد بخشاینده بخشایسکر همی آنچه دانای یونان ارسطو
طالیس یاد کرد در کتاب نفس النج *

The tract is divided into three *Maqâlah*, the first on fol. 4^a, the second on fol. 8^a and the third on fol. 22^b.

According to Hâj. Khal. vol. v. p. 164, the original work by Aristotle was translated into Syriac by Husayn and also by Ishâq. Wenrich, *de auctorum Graecorum versionibus*, etc., p. 134, states that from Syriac it was translated into Arabic by Yahyâ bin 'Adî. Comp. Ethé, Bodl. Lib. Cat. No. 1422, viii; Ricu ii, p. 834^b, No. xxiii; Ethé, Ind. Office Lib. Cat. Nos. 1812, 1 and 1921, 4.

II.

foll. 34^a-85^a.

No. 1506.

عرض نامه

'ARD NÂMAH.

A treatise on unessential matters (عرض), in contrast to essential ones (جوهر).

Beginning:—

خداوندا بفزونی جود و فروغ وجودت که جان بوی جويا و خرد بوی
گرويا شد النج *

It is divided into four 'Arḍ, as follows:—

1 on fol. 38^a عرض نخستین عرض اجسام که در پانۀ انفعال و قبول
کنش اند *

2. on fol. 51^a عرض دوم عرض کنندگانند و کار کران در اجسام عالم
و جسم مردم و اقسام آن *
3. on fol. 56^b عرض سوم عرض دانسته‌های مردم و اقسام آن
4. on fol. 75^a عرض چهارم عرض داندگان و بیان ماعیت و انیت
داندۀ *

See Ethé, Ind. Office Lib. Cat. Nos. 1812, 2 and 1921, 13.

III.

fol. 85^b-109^b.

No. 1507.

ينبوع الحیوة

YANBŪ' UL-HAYÂT.

A Persian translation of Hermes Trismegistus' essay on the human soul, in thirteen *Fasl*.

Beginning:—

ترجمۀ فصل اول از جمله سیزده فصل از سخنان هرمس الهرامسه
و هو ادريس الذبي بنام ينبوع الحیوة در معائب و نصیحت نفس النخ *

Comp. the editions of Fleischer, Leipzig, 1870, and Bardenhewer, Bonn, 1873. See also Ethé, Ind. Office Lib. Cat. Nos. 1921, 14 and 1922, 16.

IV.

fol. 110^b-123^a.

No. 1508.

ساز و پیرای شاهان

SÂZ WA PÎRÂ-I SHÂHÂN.

A treatise on the rights, duties and responsibilities of kings and rulers.

Beginning:—

آغاز گفتار کریم بنام آنکه آغاز و انجام هر گفتار و کردار از و بدوست

النخ •

The treatise comprises a *Muqaddimah*, three *Guftâr* and a *Fasl*, as follows:—

* *Muqaddimah*, on fol. 110^b. در یاد کردن سبب این نامه

Guftâr I, on fol. 112^a. در معنی نام پادشاه و یاد کردن اصناف

پادشاهان هستیهای این جهان *

Guftâr II, on fol. 115^a. از بیان کار مردم و پادشاهی او و شمردن

آن چیزها که ویرا بپاید تا بدان پادشاه

شود بر مردم دیگر *

Guftâr III, on fol. 120^a. اندر کار کنان و نایبان پادشاه

Fasl, on fol. 122^a. اندر ختم این نامه

Comp. Ethé, Bodl. Lib. Cat. No. 1445, II, and Ethé, Ind. Office Lib. Cat. No. 1921, 5.

V.

fol. 124^a–130^a.

No. 1509.

(رساله سوال و جواب)

(RISALAH-I SUWÂL WA JAWÂB).

A mystical tract in the form of questions and answers explaining the difference between 'Sleep' and 'Death,' the functions of the soul, etc.

Beginning:—

فصل سوال بنده می نماید که فرق میان مرگ و خواب چیست و نفس که قالب بدان قائم است بوقت خواب بیرون می شود یا نه و اگر بیرون می شود چرا اگرالهی بوی میرسد در حال بیدار می گردد و ازان با خبر بود و اگر بیرون نمی شود سبب غفلت چیست تا بدان صفت افتاده می شود الخ *

VI.

fol. 130^b-141^a.

No. 1510.

چهار عنوان

CHAHÂR 'UNWÂN.

A Sûfic tract, derived, as the author says in the preface, from the *Kîmiyâ-i Sa'âdat* of Imâm Ġazâlî (see No. 1346)

Beginning:—

الحمد لله رب الارباب ومسبب الاسباب ومفتح الابواب ومسهل
امور الصعاب النج *

The work is divided into the following four 'Unwân :

1. on fol. 131^a.

On self-knowledge :

در شناخت خود است

2. on fol. 135^b.

On the knowledge of God :

در شناختن حق سبحانه و تعالی

3. on fol. 138^a.

On the knowledge of the world :

در معرفت دنیا

4. on fol. 139^a.

On the knowledge of future life :

در شناختن آخرت

Comp. Rieu ii, p. 289^b, xii.

VII.

fol. 141^b-147^b.

No. 1511.

مبادی موجودات نفسانی

MABÂDÎ-I MAUJÛDÂT-I NAFSÂNÎ.

A metaphysical tract on the soul.

Beginning:—

سپاس و ستایش نکرندۀ جانرا بخرد و بپای دارندۀ خرد را بخرد
النج *

In the preface the author, who designates himself افضل الملة, states that he divided the tract into five *Fasl*. Unfortunately there are several *lacunae* in the text.

The first folio of the tract (141^b) is followed by two blank leaves and a good deal of the first *Faṣl*, which begins on fol. 141^b, is wanting. The second *Faṣl* (fol. 145^a), a very short one, is complete, but the third, beginning on the same folio, suddenly breaks off on fol. 146^a, after which the fifth *Faṣl* begins on fol. 147^a. It is therefore evident that a portion of the third *Faṣl* and the whole of the fourth are missing. This fact is evidenced by the following note on the margin of fol. 146^a: از اینجا فدری افتاده, that is to say "a portion is missing after this."

Comp. Ethé, Bodl. Lib. Cat. No. 1445, vi and Ethé, Ind. Office Lib. Cat. No. 1921, 11.

VIII.

foll. 148^a–161^a.

No. 1512.

(کلمات افضل کاشی)

(KALIMÂT-I AFDAL KÂSHÎ).

A collection of five short discourses on metaphysical matters.

1. on fol. 148^a; beginning:

از بابا افضل کاشی کلماتی که از افلام مبارک از خلاصه اخبار عنصر
النعم *

On fol. 148^b the author refers to his two previously written treatises مدارج الکمال (see No. 1515) and رة انجام نامه (see No. 1514). On fol. 152^a he also mentions his جاودان نامه (see No. 1513).

2. on fol. 151^b; beginning:

منه آدمی در کوشش از برای نجات جستن است اکنون ما را
دانستنی است النعم *

3. on fol. 152^a; beginning:

منه من جاودان نامه فصل بدانکه چون خواهی که آگه شوی از
حال نفس بعد از مرگ تن النعم *

4. on fol. 153^a; beginning as in Ethé, Bodl. Lib. Cat. No. 1445, v, and Ethé, Ind. Office Lib. Cat. No. 1921, 10:—

دل عزیزت و نفس شریفست مستعد و آراسته نظر آهی و انوار
نامتناهی باد النعم *

5. on fol. 158^a; beginning :

من کلام العرفانی بیان مراتب الحس و العقل و الكشف بدان
و فقک الله تعالی که انسان را در خلقت اطوار است آن *

IX.

fol. 161^a–191^a.

No. 1513.

جاودانه نامه

JÂWIDÂN NÂMAH.

‘The Book of Eternity.’ A metaphysical tract on the beginning and end of being.

• Beginning —

الحمد لله رب العالمین بدانکه این نامه ایست از ما به
برادرانی که ایشانرا انسانیت رنجه دارد آن *

The work is divided into the following four *Bâb* :

1. on fol. 163^a. در شمردن اقسام علوم بطریق کلی, in five *Faṣl*.
2. on fol. 163^a. در شناختن خود و راه آن, in ten *Faṣl*.
3. on fol. 175^a. در شناختن آغاز کار, in ten *Faṣl*.
4. on fol. 183^a. اندر شناختن انجام, in ten *Faṣl*.

Comp. Rieu ii, p. 831^a, No. xxv; Ethé, Ind. Office Lib. Cat. Nos. 1813 and 1922, 8; Hâj. Khal. vol. ii, p. 582.

X.

fol. 191^a–202^a.

No. 1514.

راه انجام نامه

RAH-ANJÂM NÂMAH.

Another metaphysical tract on consciousness and cognition

Beginning :—

الله الحمد اهل الحمد و ولیه و منتهاه چنین گوید مقرر این
رقوم و مقرر این معانی و علوم آن *

The tract, styled in the heading as well as in the introduction, انشا نامه, is identical with the انعام نامه noticed in Rieu ii, p. 830^b No. xxiii; Ethé, Bodl. Lib. Cat. No. 1444, III, and Ethé, Ind. Officé Lib. Cat. No. 1921, 6.

It is divided into the following three *Guftâr* :

1. on fol. 191^b اندر آگهی دادن از وجود و صفات وجود خود in ten *Dar*.
2. on fol. 198^a. اندر آگهی دادن از آگهی و علم که چیست
3. on fol. 200^a اندر آگهی دادن از فائده و منفعت علم آگهی in three *Dar*.

XI.

fol. 202^b-225^b.

No. 1515.

مدارج الکمال

MADÂRIJ UL-KAMÂL.

'Stages of Perfection,' a mystical tract, being a translation of the author's own Arabic work of the same title.

Beginning :

بنام خدائی که جز او خدائی نیست آغاز هر چیز و اوبی آغاز
النم *

It is divided into eight sections, called کشایش, as follows :—

1. on fol. 204^b, in six *Fasl*. در گوهر مردم و آنچه اوراست درو یافته شود *
2. on fol. 213^a, in one *Fasl*. در بیان آنچه جدا شد مردم از جز مردم *
3. on fol. 215^a, in four *Fasl*. در بیان مراتب خاصیت مردم میان دو طرف نقصان و کمال *
4. on fol. 219^a, in one *Fasl*. در بیان اسباب یاری دهنده خاصیت مردم را بر رسیدن بکمال *
5. on fol. 220^b. در آفات و اسباب که نفس را از کمال و غایت خویش باز برند و بکسلند *
6. on fol. 221^b, in one *Fasl*. در نشانهایی کمال خاصیت مردم
7. on fol. 222^b. در ذکر طریق حاصل کردن اسباب یاری دهنده
8. on fol. 224^a. در پیدا کردن فایده و منفعت دانش

VOL. XVII.

D

Comp. Hâj. Khal. v, p. 469; Rieu ii, p. 830^b, No. xix; Ethé, Ind. Office Lib. Cat. No. 1921, 2.

B.

Seventeen treatises by Muḥammad Dihdâr.

Khawâjah Muḥammad Dihdâr, with the poetical *nom de plume* Fânî, خواجه محمد دهمدار المتخلص به فانی بن خواجه محمود, was the son of Khawâjah Maḥmûd. He belonged to an Arab family that at first settled in Havîzah, a town of Khuzistân, and later on emigrated to Shîrâz. Fânî came to India and enjoyed the patronage of the celebrated 'Abd ur-Raḥîm Khân Khânân, to whom some of his treatises are dedicated. Taqî Auhadî, vol. ii, fol. 704^b, says that Khawâjah Muḥammad Dihdâr Maḥmûd Fânî was born in Shîrâz and died there, that he was a great mystic, and had strong faith in Bâbâ Rajab Fuḍlah Nûsh بابا رجب فضله نوش. According to the author of the *Riyâd ush-Shu'arâ*, fol. 296^b, Fânî wrote commentaries on نغمات - رشحات - گلشن راز - خطبة البیان, and also composed several treatises on Sûfism and mysticism. Rieu, p. 1094^b, on the authority of Mi'yâr-i Sâlikîn, says that Muḥammad Dihdâr stayed many years at the court of Burhân Nizâm Shâh, who appointed him Nâzîr of his kingdom, and that after the death of that prince's successor, A.H. 972=A.D. 1564, he went to Surat where he died in A.H. 1016=A.D. 1607.

For further particulars of the author and his works see Rieu, p. 816; Makhzan ul-Garâ'ib, p. 606; Sprenger, Oude Cat. p. 393; G. Flügel, iii, pp. 455-457; Ethé, Bodl. Lib. Cat. No. 1298, 7-13 and 15; Ethé, Ind. Office Lib. Cat. No. 1922, 27; Jahrbücher, vol. 85; Anzeigeblatt, p. 54.

XII.

fol. 226^b-234^b;

No. 1516.

رساله در اثبات واجبات

RISÂLAH DAR IŞBÂT-I WÂJIBÂT.

A treatise on the supremacy of man over other beings, the existence and unity of God, the present and future life.

Beginning:—

حمد و سپاس بقیاس مر خداوندی را که در مشکوة دل انسان النجم *

It is divided into a *Muqaddimah*, three *Faṣl* and a *Khâtimah*, as follows:—

Muqaddimah, on fol. 226^b: در بیان شرف و فضیلت انسان

Faṣl I is not marked by any rubric.

Faṣl II, on fol. 229^a: در بعضی اشارات بلسان اهل ذوق و تصوف

Faṣl III, on fol. 230^b: در اشارت بوحده وجود و کثرت در اطوار نمود

Khâtimah, on fol. 234^a: در اشارت بمبداء و معاد

XIII.

foll. 235^a–250^a.

No. 1517.

رساله هشره کامله

RISÂLAH-I 'ASHRAH-I KÂMILAH.

A treatise on the relation of man to the ten intellects, divided into ten *Fiğrah*.

Beginning:—

حمد و سپاس مر خداوندی راست که خواص بندگان خود را از نعمت
توفیق برخوردار داشته الهم *

In the preface the author dedicates the work to 'Abd ur-Raḥîm
Khân Khânân.

XIV.

foll. 250^b–257^a.

No. 1518.

رساله ذوقیات

RISÂLAH-I DAUQIYÂT.

Beginning:—

لک الحمد و انت اهل له حمدا یعلو حمد العامدین من الازل

الی الابد الهم *

For other copies see G. Flügel, iii, p. 457; Ethé, Bodl. Lib. Cat.,
No. 1298, 13.

XV.

fol. 257^a-260^a.

No. 1519.

رساله در توحید

RISĀLAH DAR TAUHĪD.

A treatise on the unity of God, identical with the نفایس الأرقام noticed in G. Flügel iii, p. 455 and Ethé, Bodl. Lib. Cat. No. 1298, 8.

Beginning:—

جل ربی لا اله الا هو له الحمد فی الاولى و الآخرة - و منته
و سپاس مر خداوندی را تعالی شأنه الخ *

The treatise consists of two *Maṭlab*, the first beginning on fol. 258^a and the second on fol. 259^b.

XVI.

fol. 261^a-272^b.

No. 1520.

نفایس الأرقام

NAFĀ'IS UL-ARQĀM.

It is identical with the treatise of the same title noticed in G. Flügel iii, p. 456 and Ethé, Bodl. Lib. Cat. No. 1298, 11.

Beginning:—

ثنا و ستایش مر خداوندی را که دلیلیست ذات او بر ذات او و منزه
است از مجانست مخلوقات صفات الخ *

It is divided into ten *Raqam*, as follows:—

1. on fol. 261^b. رقم اول در بیان ابطال دور
2. on fol. 262^b. رقم دوم در ابطال تسلسل
3. on fol. 264^a. رقم سوم در بیان برهان سلم
4. on fol. 264^b. رقم چهارم در بیان اثبات واجب بطریق متکلمین
5. on fol. 266^b. رقم پنجم در اثبات واجب بطریق حکما
6. on fol. 267^a. رقم ششم در استدلال بدلایلی که مخصوص بحکیم یا
متکلم نیست و محتاج باطل دور و تسلسل نه *

7. on fol. 267^b. رقم هفتم در توحید چه بعد از وحدانیت واجبست
8. on fol. 268^a. رقم هشتم در توحید بطریق حکماً
9. on fol. 268^b. رقم نهم موافق مشرب صوفیه
10. on fol. 270^a. رقم دهم در تلویح بر خاتمه که عقل صحیح و ذوق صریح آنرا نماید و ازان راه بمطالب عالیه برد *

XVII.

foll. 272^b-281^b

No. 1521.

کواکب الثواقب

KAWÂKIB UŞ-ŞAWÂQIB.

The work is dedicated to Mirzâ Yûsuf Khân.

Beginning:—

الحمد لله الذى علم الانسان ما لم يكن يعلم بعد از حمد و سپاس حضرت حق جل و علا و درود بر سرور انبيا الهى *

Mirzâ Yûsuf Khân, to whom the work is dedicated, belonged to a Sayyid family of Mashhad. He was made a Mansabdâr of 2,500 in the thirtieth year of Akbar's reign, and subsequently was appointed Governor of Kashmîr. He also served in the Deccan under Abul Faḍl, and died in Jumâdâ II, A.H. 1010=A.D. 1601. See Beal. Oriental Biographical Dictionary, p. 422.

The work is divided into seven *Kaukab*, as follows:—

1. on fol. 273^a. کوکب اول در فضیلت دانش از روی اختصار
2. on fol. 273^b. کوکب دوم در کیفیت دانش
3. on fol. 274^a. کوکب سوم در اثبات واجب و توحید او عز شانه
4. on fol. 275^a. کوکب چهارم درین مطلب به بیانی موافق ذوق عرفا
5. on fol. 275^b. کوکب پنجم در ایمان و اشاره بدانستن آن نفس که بموجب حدیث من عرف نفسه فقد عرف ربه شناخت او بموجب شناخت رب است *

6. on fol. 278^b. کوکب ششم در بیان مسئله قضا و قدر که اهتمام
تمام در شان آن هست و اگر اندکی غلط شد
موجب خلل ایمان است *
7. on fol. 280^b. کوکب هفتم در بیان حکمت و اختلاف مذاهب

XVIII.

foll. 282^a-295^a.

No. 1522.

اشراق النیرین

ISHRÂQ UN-NAYYARAYN.

Beginning :—

الحمد لله رب العالمین حمداً یبغی العظمته و عز جلاله
بعد از تمهید اساس شکر و سپاس بقیاس النعم *

XIX.

foll. 295^b-310^a

No. 1523.

در یتیم

DURR-I YATÎM.

Beginning :—

حمد و سپاس ازلی اساس مرآفریده کاری را که شان الوهیتش
مقوم وجود موجوداتست النعم *

For other copies see G. Flügel, iii, p. 456 ; Ethé, Bodl. Lib. Cat.
No. 1298, 9.

XX.

foll. 310^b-314^a.

No. 1524.

رسالة الوجدانيات و الذوقيات

RISÂLAT UL-WAJDÂNÎYÂT
WAD-DAUQIYÂT.

The title of the work is not given in the MS., but is found in the copies noticed in G. Flügel iii, p. 455 and Ethé, Bodl. Lib. Cat No. 1298. 7.

Beginning :—

حمد و سپاس مر آفریدگاربرا که نهال وجود عالم بمیوه انسانی آراست

التم *

XXI.

foll 314^a-328^b.

No. 1525.

الف الانسانيه

ALIF UL-INSÂNIYAH.

A mystical interpretation of the Quranic Sûrahs والضعى and
الم نشرح لك صدرک

Beginning :—

حمد و سپاس و ستایش بیقیاس حضرت خداوند راست جل و علا

التم *

The tract is dedicated to 'Abd ur-Rahim Khân Khânân.

XXII.

foll. 328^b-345^a.

No. 1526.

رقائق الحقائق

RAQĀ'IQ UL-HAQĀ'IQ.

Beginning :—

تبارک اسمک اللہم یا من کلّ يوم هو في شان سپاس مر
آن خداوندی را که ظهور کرد سپاس او مر ذات مقدسش را در لباس بندگان
النم *

For other copies see G. Flügel iii, p. 456 ; Ethé, Bodl. Lib. Cat.
No. 1298, 10.

The work is divided into a *Fath*, seven *Raqiqah* and a *Khatm*.

XXIII.

foll. 345^b-399^a.

No. 1527.

خلاصة الترجمان

KHULĀṢAT UT-TARJUMĀN.

The full title of the work, as given on foll. 246^b, and 397^b, is
خلاصة الترجمان في تأويل خطبة البيان, that is to say, comments upon the
sayings of 'Alī collected under the title خطبة البيان (see No. 1563.)

Beginning :—

الحمد لله الذي خلق الانسان علمه البيان المغان اما بعد
چنین گوید پیکر گفتار و صورت دیوار محمد بن محمود الملقب به دھدار
النم *

The work is dedicated to 'Abd ur-Rahīm Khān Khānān.
A copy is noticed in Ethé, Ind. Office Lib. Cat. No. 1922, 27.

XXIV.

foll. 399^b-408^b.

No. 1528.

A treatise without any title in reply to a question on the rights
and privileges of the descendants of the Prophet.

Beginning :—

از عدم نمودار محمد دهدار بجانب طالب حق سلاله ذریه طاهره
نبریه الخ *

XXV.

fol. 409^b-409^b.

No. 1529.

Another anonymous tract written in reply to a question on the relation of individual minds to the ten intellects

Beginning :—

از عدم نمودار محمد دهدار بجانب نور بخش دیده بجانب و حق
جوئی سلمه الله تعالى *

XXVI

fol. 409^b-412^a.

No. 1530.

A third anonymous tract on Muhammad and the universal soul

Beginning :—

از عدم نمودار محمد دهدار بجانب (بجانب ... read) نور دیده
سیاده بلغه الله تعالى کماله الخ *

XXVII.

fol. 412^b-417^a.

No. 1531.

افادات

IFÂDÂT.

Spiritual teachings and instructions of the author.

Beginning :—

در هر عالم و در هر مرتبه کمال را ظهوریست بحسب آن عالم الخ *

XXVIII.

foll. 417^a-422^a.

No. 1532.

An anonymous tract on God's relation to the creation.

Beginning :—

باسمه سبکانه وارد رفت این نمود بی بود در بیان تفرلات حضرت
وجود در مراتب موجود النعم *

Written in good minute Naskh within gold-ruled and coloured borders.

Not dated ; 17th Century.

A seal, bearing the inscription *لسان السلطان محمود الدولة منشی محمد* صفدر علیخان بهادر, and dated A.H. 1277, is found on the title-page.

(4)

(Nos. 1533-1550)

foll. 130 ; lines 9-19 ; size $9\frac{1}{4} \times 7$; $7 \times 4\frac{3}{4}$.

A collection of eighteen Persian and Arabic treatises.

I.

foll. 1^b-29^b.

No. 1533.

حسن و عشق

HUSN WA 'ISHQ.

'Beauty and Love,' also styled *کنه‌ذاتی حسن و عشق* or *مناکحه* 'The wedding of Beauty and Love,' an allegorical story in prose and verse.

Author: Ni'mat Khân 'Âli خان عالی.

Beginning :—

حدیث عشق شد زیب بیانم
چو شمع افتاد آتش در زبانم

For the author's life see No. 371. See also Nos. 878, V and 1098, LXVIII(b), where the treatise is noticed.

Other copies of this work are noticed in Rieu ii, pp. 703^b, 796^a, No. iii, and 850^b; extracts from the same, *ib.*, p. 738^b; Ethé, Bodl. Lib. Cat. No. 1157, 6, No. 1159, 3; Ethé, Ind. Office Lib. Cat. No. 1659, 4; W. Pertsch, Berlin Cat., p. 681. Edited at Lucknow, 1842. 1873 and 1899; with commentary at Dihli, 1844.

The story is followed by two letters of the author styled *رقعه اول* and *رقعه دوم*. The first, a satire on physicians, is identical with No. 878, III and the *رساله هجو حکما* in Rieu ii, p. 744^b, and Ethé, Ind. Office Lib. Cat. No. 1661, 3 and No. 1662, 4, and begins thus on fol. 30^a.

حکیم علی الاطلاق از دار الشفاء رحمت و نسخه کامل الصناعت
قدرت الهی *

The second, identical with the letter noticed under No. 878, IV (see also Rieu ii, p. 796^a No. 4, and Ethé Ind. Office Lib. Cat. No. 1661, 5 and No. 1662, 3) begins thus on fol. 34^b.

حکیم حقیقی آن میرزای دوستان و دوست میرزاییان را همیشه از
صحت و سلام نگاهدارد الهی *

II

fol. 38^b-53^b.

No. 1534.

(رساله معما)

(RISÂLAH-I MU'AMMÂ.)

A treatise on riddles, without the author's name.

Beginning :—

الهی سرنامها نام تست
نعیم در عالم ز انعام تست

It is dedicated to a certain 'Abd Ullah Khân, whose name can be worked out from the following riddle.

در عدالت بی نظیرش اهل دل دانسته اند
دل ز رسم تاجداران عاقبت بگسسته اند

The date of composition, A. H. 1008=A. D. 1599, is expressed by the words *زمانه شهرت* in a versified chronogram on fol. 49^b.

fol. 54^a-74^a. A repetition of the above tract, beginning with the same line : *الهی سرنامها نام تست*.

At the end it is styled *نادره* :

تمام شد رساله در فن معما مسمی به نادره *

III.

foll. 74^a-87^b.

No. 1535.

(رسالة معما)

(RISÂLAH-I MU'AMMÂ.)

Another treatise on riddles, without the author's name.

Beginning:—

بدانکه در شعر مذکور وصفی است که هر اسم از هندی و فارسی که
خواهند استخراج نمایند چنانچه فریب یکصد اسم این شارح هم امتحاناً
استخراج نموده در آخر رساله ضم نمود *

This tract, containing riddles on one hundred names, was written
as a supplement to the preceding treatise.

IV.

foll. 88^a-91^a.

No. 1536.

(رسالة معما)

(RISÂLAH-I MU'AMMÂ.)

Another treatise on the same subject, without any preface

Beginning:—

معما ظرف است بمعنی جای پوشیدگی و در اصطلاح کلامی را
گویند که دال باشد بر اسمی بایما الیم *

V.

foll. 91^a-95^b.

No. 1537.

(لغت)

(LUGAT.)

A vocabulary of Arabic, Persian, Turkish, Hindî and English words explained in Persian.

The treatise abruptly opens thus without any preface :

قلقاش بالضم رستنی که مانند کدر باشد النخ *

VI.

foll. 98^a-99^a.

No. 1538.

(رساله معما)

(RISÂLAH-I MU'AMMÂ.)

A treatise on riddles without any title or preface.

Beginning :—

معما باسم غنی - بسم الله الرحمن الرحيم حامداً و مستعيناً
مصلیاً *

گفتم صنما نام بگو گفتابی
گفتم که دگر بارگو گفتا تی النخ

,VII.

foll. 99^a-99^b.

No. 1539.

تعلیم الصبیان

TA'LÎM UŞ-ŞIBYÂN.

A treatise on the conjugation of verbs.

Author : Qalandar 'Alî قلندر علی.

Beginning :—

بدانکه بذای مصدر بردن و تن است که در آخر می آید النخ *

VIII.

fol. 100^a.

No. 1540.

A description of the Persian months.

Beginning :—

بدانکه در ایران و توران آغاز سال از بهار است تفریق ربیع و خریف
نیست النخ *

IX.

fol. 100^a-101.

No. 1541.

مختصر

MUKHTAŞAR.

An abridgement of Wahîd Tabrizî's well-known work on rhyme and prosody, entitled مختصر (see No. 845).

Beginning :—

بدانکه شعر کلامیست موزون و موزونی را میزانی باید النخ *

X.

foll. 102^a-107^b.

No. 1542.

(رسالة معما)

(RISÂLAH-I MU'AMMÂ.)

A treatise on riddles and enigmas, without title or author's name.

Beginning :

این رساله ایست مشتمل بر تعریف معما و بیان اقسام آن - بدانکه
 معما مشنق است از تعمیه و تعمیه در لغت بذهن کردن است مرچیزبرا
 النخ *

XI.

Arabic.

foll. 108^a-108^b.

No. 1543.

An incomplete vocabulary of Arabic words, arranged in alphabetical order.

Author : Muhammad Habib Ullah محمد حبیب الله.

Beginning :—

الحمد لله الذي هو مثبت الصحاح و مريل الاغلاط والصلوة على
 من هو مصحح لغات العرب النخ *

The author tells us in the preface that a careful study of the works الصراح and القاموس convinced him of the fact that a large number of words were wrongly pronounced by many people. He therefore explained in this work those words by giving diacritical points.

The first word explained is أكف. The treatise breaks off with the letter جيم.

XII.

fol. 109^a-109^b.

No. 1544.

(رسالة معما)

(RISÂLAH-I MU'AMMÂ.)

A treatise on riddles without title or author's name

Beginning:—

معما باسم غياث الدين محمد - اگر ت بود ارادت که بفام او بری

رة النخ *

XIII.

Arabic.

fol. 110^a.

No. 1545.

توضیح

TAUDÎH.

A fragment of a commentary upon Ibn-i Hishâm's (*d.* A.H. 835 = A.D. 1431) well-known work توضیح.

Commentator: Khâlid bin 'Abd Ullah bin Abi Bakr ul-Azhari ul-Jarjâwî خالدين عبد الله بن ابى بكر الازهرى الجرجاوى.

Beginning:—

فال الشیخ خالد الازهرى فى شرحه على التوضیح ابن هشام تطافرت

الرواة على ان اول من وضع النحو ابو الاسود النخ *

The commentator, who died, A.H. 905 = A.D. 1499, also wrote a commentary on the Burdah. See Loth, Arab. Cat. No. 822.

XIV.

Arabic.

fol. 110^b.

No. 1546.

(قصيدة ابن حاجب)

(QASÎDAH-I IBN-I HÂJIB).

An Arabic *Qasîdah* in which the words denoting the feminine gender of the class, called *مونثات سماعه*, have been grouped.

Author: Jamâl ud-Dîn Abû 'Amr 'Uṣmân bin 'Umar bin Abî Bakr Ibn ul-Hâjib جمال الدين ابو عمرو عثمان بن عمر بن أبي بكر بن العاجب

Beginning:—

نفسى الفداء لسائل و اذانى النجم *

Ibn-ul-Hâjib, the well-known grammarian, died in A.H. 646=A.D. 1248. For his life and other works see Brock. i, pp. 303-306.

XV

Arabic

fol. 111^a.

No. 1547.

(مونثات سماعه)

(MU'ANNAṢÂT-I SAMÂ'ÎYAH).

A list of words belonging to the class *مونثات سماعه*.

Author: Ahmad bin Sulaymân Ibn Kamâl Pâshâ احمد بن سليمان ابن كمال باشا

Beginning:—

* هذه الرسالة فى تحقيق المونثات السماعية لاسى كمال باشا *

The author held the post of a professor in the Madrasah of his patron 'Alâ ud-Dîn 'Alî ul-Jamâlî, who was Muftî, A.H. 909-932=A.D. 1504-1527, and to whom our author dedicated his *الفرائض اشكال*, a treatise on the law of inheritance, see Brit. Mus. Suppt. Arab. Cat. p. 262. See also Hâj Khaṭ. vol. i, p. 322, where the date of the author's death is fixed as A.H. 940=A.D. 1533. He also left several treatises on grammar and rhetoric, see Brit. Mus. Suppt. loc. cit., pp. 802-804.

The words are arranged in alphabetical order.

VOL. XVII.

XVI.

Arabic.

fol. 112^a

No. 1548.

مضديه

ÂDUDÎYAH.

A portion of the treatise entitled مضديه relating to the laws of controversy (فن مناظرة), so called after the name of its author Âdud ud-Dîn 'Abd ur-Raḥmân bin Aḥmad ul-Îjî بن عبد الرحمن بن أحمد الأيجي, who died in A.H. 756=A.D. 1355.

Beginning:—

لك الحمد والمنة وعلي نبيك الصلوة والتحية اذا قلت بكلام
 لن كنت نافلا الخ *

The author has been mentioned in connection with his treatise الرسالة الحرفية العضدية, see No 820-1.

XVII.

Arabic.

foll. 112^b–119^b

No. 1549.

سعديه

SA'DÎYAH.

Another tract on the laws of controversy, so styled after the name of its author Sa'd ud-Dîn Mas'ûd bin 'Umar at-Taftâzânî سعد الدين مسعود بن عمر التفتازاني.

Beginning:—

الحمد لله والمنة والصلوة علي رسوله ذى الجنة وبعد هذه فواعد
 في فن المناظرة يجب استحضارها علي سائر المحصلين صغيرا او كان
 كبيرا الخ *

Taftâzânî, who studied with Âdud ud-Dîn, the author of the preceeding treatise, was born in A.H. 722=A.D. 1322 (but according to some in A.H. 712=A.D. 1312) at Taftâzân in Khurâsân. He

received warm favour from Timûr, and died in A.H. 791=A.D. 1389 (but according to some in A.H. 797=A.D. 1394). See *Bugyat ul-Wu'ât*, p. 391. See also *Hâj. Khal.* vol. ii, p. 444; *Ḥabīb us-Siyar* vol III, Juz 3, p. 87; *Randât ul-Jannât*, p. 309; *Brook.* vol. ii, p. 215. The treatise is followed by miscellaneous notes, observations, and extracts from other works. These are riddles, English words explained in Persian, names of places in the North-West Provinces and Oudh, parts of speech, etc., etc

VIII

fol. 120^a-130^b.

No. 1550.

رسالة امثال

RISÂLAH-I AMŞÂL.

A collection of Persian proverbs, arranged in alphabetical order in twenty eight *Bâb*, according to the letters of the alphabet, by an anonymous autho..

Beginning :—

اللهم يكيك - اول خويش بعده درويش - آب نادیده موزه کشیده

الشم *

The Ms is written in Indian Ta'liq in different hands.

(5)

(Nos. 1551-1563)

fol. 149; lines 10-24; Size $8\frac{3}{4} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

A collection of thirteen treatises.

I.

fol. 2^a-9^b.

No. 1551.

نان و حلوا

NÂN WA HALWÂ.

The well-known 'Bread and Sweets' by Bahâ ud-Dîn 'Âmulî (d. A.H. 1030 or 1031=A.D. 1621 or 1622) See No. 291.

Beginning without preface :—

ايها اللاهي عن العهد القديم
ايها الساهي عن الذهب القويم

Some verses are wanting at the end.

II.

fol. 9^b–23^b.

No. 1552.

كتاب الزكاة

KITÂB UZ-ZAKÂT.

A treatise on alms, without author's name.

Beginning without any preface :—

كتاب الزكاة - قال رسول الله صلى الله عليه وآله وسلم ان الله فرض
عليكم الزكاة كما فرض عليكم الصلوة الخ *

The treatise seems to be a fragment of a larger work on Muhammadan law.

III.

fol. 24^b–63^b.

No. 1553.

كتاب الحج

KITÂB UL-HAJ.

A work on the sacred rites and ceremonies to be observed by Shi'ite pilgrims.

Author: Muḥammad Bâqir bin Muḥammad Taqî محمد باقر بن محمد تقی .

Beginning :—

الحمد لله رب العالمين اما بعد مقصود رگاه رب العالمين
..... محمد باقر ابن محمد تقی الموسوی بعرض برادران ديني
ميرساند آتم *

The author, a popular scholar and *Shi'ah* divine, has been repeatedly mentioned in this catalogue in connection with his works on *Shi'ah* law.

It is divided into a *Muqaddimah*, several *Maqṣad* and a *Khâtimah*.

A work on the same subject, entitled رسالة حج or مناسك حج, by this author, is noticed under No. 1720 See also *Ethé*, *Bodl. Lib.* Cat. Nos. 1794 and 1795.

IV.

foll. 64^b-69^b.

No. 1554.

مناجات عبد الله انصاري

MUNĀJĀT-I 'ABD ULLAH ANṢĀRÎ.

A religious tract consisting of pious invocations to God and exhortations addressed to Sûfis

Author: Abû Ismâ'il Abd ullah bin Abîl Mansûr Muḥammad ul-Anṣârî ul-Harawî, surnamed *Shaykh* ul-Islâm ابو اسمعيل عبد الله بن ابي المنصور محمد الانصارى الهروى الملقب به شيخ الاسلام.

Beginning:—

ای ز دردت بیدلادرا هجر درمان آمده

یاد تو مر عاشقانرا موس جان آمده

The author, better known as *سیر هرات*, *Pir-i Harât*, has already been mentioned in connection with his *صد بند*, containing his admonitions and advice to *Nizâm ul-Mulk* (see No. 933).

The work is written in prose mixed with *Rubâ'is* and *Ġazals* in which he sometimes adopts the *takhalluṣ* *Pir-i Anṣâr* and sometimes 'Abd Ullah.

It is to be noticed that a portion of the author's *Ṣad Pand* is included in this *Munâjât*. For other copies see Nos. 1572, 1611, 1686, 1739.

Comp. also *Rieu* i, p. 35; *G. Flügel* iii, p. 497; *Cat. des. Mss. et Xylographes*, p. 254; *Ethé*, *Ind. Office Lib. Cat. No. 779*; *Hâj. Khal.* vol. vi, p. 119.

V.

foll 69^b-70^a.

No. 1555.

(رسالة مناجات)

(RISÂLAH-I MUNÂJÂT.)

Another tract containing similar pious invocations to God.

Author: Ibn ul-Hâj Muḥammad Abul Qâsim ul-Mârînf ul-Isfahânî ابن الحاج محمد ابو القاسم الماريني الاصفهاني.

Beginning:—

الهی حمد تو راست که شفاخت النعم *

VI.

foll. 70^b-72^a.

No. 1556.

کتاب الجهاد

KITÂB UL-JIHÂD.

A short tract on *Jihād* or war against infidels.

Beginning:—

کتاب الجهاد - و دران چند باب است و مقدمه - جهاد از بزرگترین
ارکان اسلام است النعم *

It seems to be only a part of a larger work on Muḥammadan law.

VII.

foll. 72^b-73^b.

No. 1557.

معنی ابجد

M'ANÎ-I ABJAD.

An explanation of the letters of the alphabet, arranged according to their numerical value.

Beginning :—

قال رسول الله صلى الله عليه و آله تعلمو تفسير ابجد فان فيه
الاعاجيب كلها ويل لعالم جهل تفسيره الخ *

VIII.

fol. 74^a-7

No. 1558.

قصه شاه و درویش

QIṢṢAH-I SHÂH WA DARWĪSH.

Story of a king who resigned his throne in favour of a beggar,
without a preface

Beginning —

نقل کرده اند که معدی در شهری وارد شد بخدمت پادشاه آن
شهر رسید و عرض پادشاه رساند الخ *

IX

fol. 76^b-111^a.

No. 1559.

نصاب الصبيان

NIṢÂB UṢ-ṢIBYÂN.

The well-known metrical Arabic-Persian vocabulary by Abû
Naṣr Farâhî. See Nos. 809-813

Beginning :—

الحمد لله رب العالمين قال الشيخ الامام الاجل العالم
بدرالحق و الدين الخ *

X.

foll. 111^b-127^b.

No. 1560.

An anonymous *Shi'ah* treatise on the properties and influence of the days of the month and of the week, affecting human action and deeds.

Author: Muḥammad Baqir ibn Muḥammad Taqî محمد باقر بن تقی

Beginning:—

الحمد لله رب العالمين اما بعد چنين گوید احقر عباد الله
الغنى محمد باقر ابن محمد تقى در بيان آنچه از احاديث
معتبره اهل بيت النخ *

Dated A.H. 1247.

Scribe: ابن حاجي محمد ابو القاسم الاصفهانى.

XI.

foll. 129^b-134^a.

No. 1561.

زينت القاري

ZÎNAT UL-QÂRÎ.

A treatise on the correct reading and reciting of the Qurân.

Author: Nuṣrat bin Sikandar نصرت بن سکندر

Beginning:—

الحمد لله رب العالمين اما بعد ميگويد بنده ضعيف نصرت
بن سکندر ساکن خطه ابدال (sic.) که بعض ياران گفتند که برای ما
ضابطه در علم قرأت بياورند النخ *

The author tells us in the preface that he wrote this tract at the request of some of his friends. Several treatises on the same subject, and bearing the same title, are noticed in the *Bûhâr Lib. Cat.* vol. i, pp. 118-119. One of these is ascribed to Nuṣrat bin 'Umar, better known as Iskandar اسکندر نصرت بن عمر عرف, who seems to be identical with the author of the present tract.

XII.

foll. 134^b-135^a.

No. 1562.

معجزة

MU'JIZAH.

An account of the miracles of 'Alî.

Beginning :—

در حدیث وارد است که یکی از بزرگ جنیان نه نزد رسول خدا
صلی الله علیه و آله آمد النخ *

The name of the author is not given.

XIII.

foll 135^b-143^a.

No. 1563.

خطبة البیان

KHUTBAT UL-BAYÂN.

The well-known *Khutbah*, consisting of, according to Hâj. Khal, vol. iii, p. 160, seventy sentences, ascribed to 'Alî.

Beginning :—

الحمد لله رب العالمين ندانك ايها ابن اسف خطبة البيان امير
المؤمنين على عليه السلام که بالفاظ گهربار فرموده اسف النخ *

Each sentence or *Kalimah* of the *Khutbah* is followed by an explanation in Persian.

For Muhammad Dildâr's comments upon this work see No. 1527.

The *Khutbah* is followed by some observations on the advantage of knowing *تجويد* and *فرائد*.

The copy is written in Naskh and Nasta'liq with numerous clerical errors.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found in several places.

(6)

(Nos. 1564-1575.)

foll. 128; lines 13-17; Size 8×5; 6×3.

A collection of twelve treatises:

I.

foll. 1^a-12^a.

No. 1564.

نان و حلوا

NÂN WA HALWÂ.

The well-known 'Bread and Sweets.' by Bahâ ud-Dîn 'Âmulî
(d. A.H. 1030 or 1031=A.D. 1621 or 1622). See Nos. 291 and 1551.

Written in fair Ta'liq.

II.

foll. 12^b-14^b.

No. 1565.

(رساله در تصوف)

(RISÂLAH DAR TAŞAWWUF.)

An anonymous tract on 'Soul' and other Şûfic matters.

Beginning:—

الحمد لله والسلام على عبادة الذين اصطفى چون سالک از حجاب

هستی و خویشتن پرستی برون آید الن *

Neither the author's name, nor the title of the work, is given anywhere, but a reference to the celebrated saint مجدد الف ثانی (d. A.H. 1034=A.D. 1624) on fol. 14^b, suggests that the tract was written after his death.

Written in ordinary Ta'liq.

III.

fol. 15^a-17^b.

No. 1566.

(رساله در تصوف)

(RISALAH DAR TAŞAWWUF.)

An anonymous tract on the pre-eminence of the Naqshbandi^{yah} Sûfis and their superiority over the Sûfis of other sects.

Beginning:—

سلسله عليه نقشبنديه از ساير سلاسل برجوة فضيلت جداست
 النعم *

The text is intermixed with copious quotations from Rûmî's Masnawî and Mahmûd Shabistarî's Gulshan-i Râz.

Written by the scribe of the preceding tract.

IV.

fol. 18^b-21^b.

No. 1567.

(رساله در تصوف)

(RISÂLAH DAR TAŞAWWUF.)

An anonymous Sûfic tract on ذکر, based, for the most part, on the Gulshan-i Râz of Mahmûd Shabistarî.

Beginning:—

الحمد لله رب العالمين اما بعد اين رساله ايست در بيان
 ذكر و نواید و عواید آن النعم *

Written by the scribe of the preceding treatise.

No. 1568.

بحر المعاني

BAHR UL-MA'ÂNÎ.

A fragment of the Sûfic work *Baḥr ul-Ma'ânî*.Author: Muḥammad bin Naṣîr ud-Dîn Ja'far ul-Makki ul-Ḥusaynî,
محمد بن نصير الدين جعفر المكي الحسيني.

Beginning:—

محبوبم اعز محترم ملک محمود شیخن دام اعزہ سلام ودعا از
محمد حسینی بکرم مطالعہ فرمایند اعمال دینی و احوال یقینی موجب
شکر است *

The author, a disciple and *Khalifah* of the celebrated *Shaykh* Naṣîr ud-Dîn Maḥmûd *Chirâg-i Dihlî* (d. A.H. 757=A.D. 1356), was a distinguished saint of the *Chishtî* order. His ancestors, who were *Sharifs* of Makkah, emigrated to Dihlî and settled in Sarhind where our author died and lies buried. He enjoyed a long life, and according to *Akḥbâr ul-Akhyâr* p. 128, lived from the time of Sultân Muḥammad Tuḡlaq (reigned A.H. 725-752=A.D. 1325-1351) to that of Sultân Bahlûl Lodî (reigned A.H. 854-894=A.D. 1450-1489), and reached the age of more than 100 years:

عمر دراز یافته بود از زمان سلطان محمد تغلق تا زمان سلطان بهلول
در حیات بود سن شریفش از صد متجاوز بود الخ *

His other works are *رساله در بیان روح و بنی نکات و بحر الانساب*.

In the present work he is said to have promised to write two more works, viz., *حقائق المعانی* and *دقائق المعانی*, but it is not known whether he did so or not.

The statement of Dr. Ethé (*Ind. Office Lib. Cat.* No. 1867), followed by some others, that our author was a disciple and *Khalifah* of Gîsûdarâz (d. A.H. 720=A.D. 1320, d. A.H. 825=A.D. 1422), seems to be unfounded and incorrect; see *Akḥbâr ul-Akhyâr*, pp. 128-133; *Khazînat ul-Aṣfiyâ*, pp. 393-397.

According to *Khazînah*, *loc cit.* our author died in A.H. 891=A.D. 1486.

The *Baḥr ul-Ma'ânî*, consisting of thirty-six letters on Sûfism, addressed to the author's spiritual brother Malik Maḥmûd, was

composed during the years A.H. 824-825=A.D. 1421-1422. Copies of the work are noticed in Ethé, Ind. Office Lib. Cat. Nos. 1867-1868 and 1869-(1). Lithographed, Murâdâbâd, 1889.

The present fragment comprises only a portion of the fourteenth *Bâb* and ends with the following remark:—

مکتوب چهاردهم همین قدر نبود بلکه بسیار طول داشت در اینجا
گنجیناس نشد *

VI.

foll. 28^b-60^a

No. 1569.

(رساله در تصوف)

(RISÂLAH DAR TAŞAWWUF.)

A Sûfic tract in the form of questions and answers.

Beginning:—

این اجوبه خدمت شیخ اوحده العصر عربی الدهر مجمع علم الدراسة
..... شرف العلی و الهدی و الدین احمد یحیی مدبری رفعه الله
تعالی درجه فی الجنة عدن و النعیم الخ *

It would appear from the preface that Zâhid bin Muḥammad bin Nizâm نظام بن محمد بن نظام, a disciple of the great saint *Shaykh Sharaf ud-Din Ahmad Yahyâ Munayri* (d. A.H. 782=A.D. 1380), and some other relatives and friends of the *Shaykh* put him several questions on Sûfic points, to which answers were given by him. These questions and answers were then collected in the form of a book.

The first question with its answer runs thus:—

سوال - مردان غیب کیانند و چندانند - جواب - بدانکه اولیا سید
و پنجاه و شش کس اند و همیشه درین عالم باشند الخ *

The treatise ends thus:

و اجعل لنا من لدنک ولیا و اجعل لنا من لدنک نصیرا *

VII.

fol. 60^a-77^a.

No. 1570.

اسرار العاشقين

ASRÂR UL-‘ÂSHIQÎN.

‘The Secrets of Lovers’ A mystical interpretation of the terms.
‘past,’ ‘future’ and ‘present.’

Author : Shâh Muḥammad Siddiqī شاه محمد صديقي.

Beginning :—

الحمد لله الذي خلق المخلوقات بانواع كثيرة بدان
اسعدك الله تعالى في الدارين که جمله افعال متصرفه بر سه وجه است
ماضی و مستقبل و حال ماضی گذشته و مستقبل آئنده و حال موجوده
لهذا در اصطلاح سالکان هر سه زمانه را شرح دهد النعم *

The name of the author and the title of the work appear on fol.
61^b, where the author says that he addressed his sayings to his
religious brother and friend Shaykh ‘Abd ul-Wâhid.

Written in ordinary Nim Shikastah.

VIII.

fol. 78^b—92^a.

No. 1571.

سبیل المحققین

SABÎL UL-MUḤAQQIQÎN.

A treatise on the different stages of the Sûfic life and topics of
Sûfism.

Author : Muḥammad محمد.

Beginning :—

بنام خدائیی که بود و هست و خواهد بود و واجب الوجود
است النعم *

The full title of the work is سبیل المحققین و المخدمین. The author
‘does not reveal his full name, but in the poems, with which the tract
is copiously interspersed, he adopts the poetical nom de plume محمد.’

Written in ordinary Ta’liq.

IX.

foll. 93^b-101^a.

No. 1572.

مناجات عبد الله انصاري

MUNÂJAT-I 'ABD ULLAH ANŞÂRÎ.

The well-known prayer of Khwâjah 'Abd Ullah Anşârî. See No, 1572, etc.

Written in ordinary Ta'liq.

Dated 24th Rajab, A.H. 1177.

X.

foll. 102^b-120^b.

No. 1573.

لوائح

LAWÂ'IH.

A copy of Jâmi's Lawâ'ih. See No. 181—X.

Beginning as usual :—

رب رفقا للتكميل النخ

Written by the scribe of the preceding tract.

XI.

foll. 121^a-125^b.

No. 1574.

رساله در تصوف

(RISÂLAH DAR TAŞAWWUF.)

A tract on the doctrines and methods of Şûfic devotion.

Beginning :—

هو الهادی شغل اول لا اله الا الله محمد رسول الله شاغل را باید
که در هر شغلی که مشغول شود معنی آن شغل از مرشد عامل یاد
گیرد النخ *

Written in a careless Nîm-Shikastah.

XII.

foll. 126^a-128^b.

No. 1575.

(رساله در تصوف)

(RISÂLAH DAR TAŞAWWUF.)

Another Şûfic tract on similar topics, without title or author's name.

Beginning :—

بشنو اول مقام مقعده ناسوت نام الن *

Written by the scribe of the preceding tract.

(7)

(Nos. 1576-1587.)

foll. 206 ; lines 12-21 ; Size 11 × 6½ ; 6 × 3.

A collection of twelve treatises.

I.

foll. 1^b-4^a.

No. 1576.

رساله مبدا و معاد

RISÂLAH-I MABDÂ WA MA'ÂD.

A Şûfic tract on the present and future life.

Author: Abû Sa'id Mubârak Mîr Jalâl Qâdirî Husaynî Khingsawarî Mûsawî
 ابو سعید مبارک میر جلال قادری حسینی خنکساری موسوی

Beginning :—

بنام که بی کیف او راست شان
 عوالاحد موجود فی کل آن
 کریم و رحیم و غفور و ستار
 جلیل و کبیر و قهار و جبار

The author tells us in the preface that he wrote this tract in A.H. 1099=A.D. 1679 for the benefit of his spiritual friends.

Written in ordinary Nasta'liq.

Not dated 37 17th century.

II

fol. 5^b-20^b.

No. 1577.

ظلمت زدای مهر و ماه

ZULMAT ZADÂ-I MIHR WA MÂH.

A commentary on the Sûfic tract Jâm-i Jahân Numâ جام جهان نما by the same Abû Sa'îd Mubâarak Mir Jalâl Qâdirî Ḥusaynî Khing-sawârî Mûsawî.

Beginning:—

حمد حامد حمیدی را کہ بھیتۂ احدیۃ و واحدت و احدیۃ و وجود

و علم و نور و شہود جلوة نمود النعم *

We learn from the preface that the commentator wrote this commentary in A.H. 1092=A.D. 1681, at the request of his son Mir Muḥammad Mâh.

The original work Jâm-i Jahân Numâ is a popular metaphysical tract, and copies of it, with or without commentaries, are noticed in Rieu ii, p. 866, No. V; W. Pertsch, Berlin Cat p 43, No. 37, and pp. 1055, 1056; Fleischer, Dresden Cat. No. 220, 6; Ethé, Bodl. Lib. Cat. Nos. 1291, 4 and 1298, 18; Ethé, Ind. Office Lib. Cat. Nos. 1927 and 2914, 4. The author does not himself mention his name in the Jâm-i Jahân Numâ, but according to some authorities (see Sprenger, Oude Cat, p. 47; Ethé Ind. Office Lib Cat. No. 2914, 5) he is no other than the well-known Sûfic poet Muḥammad Shîrin Mağribî (see No. 165), who died in A.H. 809=A.D. 1406.

Dr. Ethé (Ind. Office Lib. Cat. *loc. cit*), blindly followed by some others, wrongly holds that Hâj. Khal. ii, p. 499, ascribes the authorship of this Jâm-i Jahân Numâ to Mir Giyâş ud-Dîn Mansûr bin Mir Şadr ud-Dîn Shîrâzî (d. A.H. 948=A.D. 1541), the author of the well-known work Akhlâq-i Mansûrî (see No. 949). Hâj Khal distinctly says that the Jâm-i Jahân Numâ by Mir Giyâş is a work on sciences فنی فنون العکمة, while the present work of Mağribî, bearing

the same title, is on mysticism. That the author of the present Jâm-i Jahân Numâ flourished long before Ġiyâṣ is supported by the following fact: on fol. 36^b of the following commentary on the work, where the commentator explains the passage of the original text relating to a dream of the author, we find the following marginal note: *در سنه خمس و ثمانين و سبعماية*: i.e. "in A.H. 785," meaning that the incident (the author's dream) took place in that year.

The text, distinguished by the letter م (متن) written in red, begins thus on fol. 6^a:

حمد ببعد و شكر ببعد سزای ذاتی که و حدتش منشاء احدیة
و واحدیة شدہ النخ *

The commentary, introduced by the letter ش (شرح), also written in red, begins thus:

سپاس و ستایش ذاتی را که در عین تشبیه النخ *

A note at the end says that the MS. was compared with the original copy.

Written in ordinary Nasta'liq.

The colophon, dated Ja'farâbâd, Parganah Ġiyâṣpûr, Bihâr, Saturday, 16 Rajab, A.H. 1097 (i.e. four years after the date of composition), says that the MS. was transcribed by شرفجهان حسینی for شيخ بصيرة الله معروف به شيخ عزيز الله for الحسنی الخنكسوارى الجعفرى القادري قلندر قادری بن شيخ شرف الدين ساكن يركنه ابراهيم يور.

III.

fol. 31^a-51^b.

No. 1578.

شرح جام جهان نما

SHARḤ-I JÂM-I JAHÂN NUMÂ.

Another commentary on the same Ṣûfic tract Jâm-i-Jahân Numâ
Beginning:—

م - حمد ببعد و شكر ببعد سزای ذاتی النخ *

The treatise begins at once with the commentary without any preface.

The commentary begins thus after the first four lines of the text :

ش - يعنى وحدة كه اصل قابليات جميع اشياء است الخ *

The name of the commentator does not appear in the work itself, but in the colophon he is said to be Shâh Wajih ud-Dîn Gujarâtî :

تمام شد نسخه شرح جام جهان نما تصنيف حقايق معارف آگاه
قدرة المحققين مولانا حضرت شاه وجيه الدين گجراتي *

Gulâm 'Âlî Âzâd in his *Subhat ul-Marjân*, p. 45, followed by the author of the *Taḍkirah-i 'Ulamâ-i Hind*, p. 249, says that Shâh Wajih ud-Dîn 'Alawî Gujarâtî گجراتى شاه وجيه الدين على was born in Muḥarram, A.H. 911=A.D. 1505, at Jâpânîr in Gujarât. He studied under Mullâ 'Imâd uṭ-Ṭârimî and became at first a disciple of Shaykh Qâḍan and then of Shaykh Muḥammad Gauṣ Guwâliyârî (d. A.H. 970=A.D. 1562). He died on Sunday, the 29th of Ṣafar, A.H. 998=A.D. 1589, and lies buried in Gujarât. See *Safinat ul-Auliya*, p. 193 ; *Khazînat ul-Aṣṣuyâ*, p. 973. 'Abd ul-Ḥaq Dihlawî (*Akḥbâr ul-Akhyâr*, p. 153), who visited Wajih ud-Dîn, places the latter's death in A.H. 997=A.D. 1588, and says that he left a son 'Alâ ud-Dîn. This date (A.H. 997) is also accepted by the author of the *Ḥadâ'iq ul-Ḥanafiyah*, p. 388. He is said to have spent his whole life in teaching and composing books. Âzâd enumerates the following works by Wajih ud-Dîn :

حاشيه تفسير البضاري *

شرح نخبه فى اصول الحديث *

حاشية العضدي *

حاشية التلويح *

حاشية البردوى *

حاشية هداية الفقه *

حاشية شرح الوقايه *

حاشية المطول *

حاشية المختصر *

حاشية شرح التجريد *

- حاشية الاصفهانى *
- حاشية شرح العقائد للتفتازانى *
- حاشية حاشية القديمه للمحقق الدوانى *
- حاشية شرح المواقف *
- حاشية شرح حكمة العين *
- حاشية شرح المقاصد *
- حاشية الشمسية *
- حاشية شرح الجغمينى *
- شرح التحفة الشاهيه *
- شرح رسالة الملا على القوشجى في الهئية *
- حاشية الفوائد الضيائية *
- شرح الارشاد للقاضي شهاب الدين الدولتبادي في النحو *
- شرح ابيات المنهل *
- (the present work) شرح جام جهان نما
- (See No. 1383) شرح كليلد مخازن *
- (for translation see No. 1399) رساله في الحقيقة المحمديه *

Written in ordinary Nasta'liq, with occasional marginal notes.
Dated 29 Rabî' I, the 3rd (or 30th) regnal year of Aurangzib.

IV.

fol. 52^a-111^a

No. 1579.

شرح غوثيه

SHARḤ-I ĠAUSIYAH.

Walî bin Muṭūk Shâh us-Siddiqî ul-Qâdirî's commentary on the
رماله غوثيه of Muḥyî ud-Dîn 'Abd ul-Qâdir Jîlânî. See No. 1350.

Beginning as usual :

حمد بיעدد و ثنائی بיעدد الهم *

The text, in Arabic, is overlined in red.

Written in ordinary Nasta'liq with emendations.

Not dated ; 17th century.

Scribe : مسد اعظم ساکن برگنه ملکی موصع رسالت نور نارو .

V.

fol. 112^a-119^b.

No. 1580.

رساله غوثیه

RISÂLAH-I GAUSIYAH.

The well-known Sûfic tract (Arabic) by the celebrated saint Muhyî ud-Dîn 'Abd ul-Qâdir Jilânî (*d.* A.H. 561=A.D. 1166), with a Persian interlinear paraphrase ; see No. 1579.

Beginning :—

فال غوث الاعظم فال لی یا غوث الاعظم فلت لبیک الهم *

Written in fair Nasta'liq.

Dated 5 Duhijjah, A.H. 1059.

VI.

fol. 120^b-121^a.

No. 1581.

(رساله در تصوف)

(RISÂLAH DAR TAŞAWWUF.)

A short treatise on the doctrines and practices of Sûfis, without any preface or author's name.

Beginning :—

ای عزیز آئینه دل بمصقل معرفت مصقل نموده از خاکسترفقر

مصفی نماید انگاه درو جمال کمال دوست پیدا آید الهم *

Written in a hasty Nasta'liq.

Not dated ; 17th century.

VII.

foll. 123^a-127^a.

No. 1582.

(رساله در تصوف)

(RİŞALAH DAR TAŞAWWUF.)

Another Şûfic tract without preface, title or author's name.

Beginning:—

آدم تائب بود و ادریس عابد بود و نوح شاکر بود و ایوب صابر بود
و ابراهیم خلیل بود و اسماعیل راضی بود و عیسی زاهد بود و محمد
مصطفی صلی الله علیه عارف بود الخ *

The tract contains a mystical explanation and definition of the terms Şûfi and Şûfism.

On fol. 124^a is a letter addressed to Khwâjah Quṭb ud-Dîn Bakhtyâr Kâkî by his spiritual guide, the renowned saint Khwâjah Mu'in ud-Dîn Chishtî, containing a mystical explanation of the five fundamental doctrines of Islâm, viz. Faith, fol. 124^b; Prayer, fol. 125^a; Fasting, fol. 125^b; Alms, fol. 126^a; Pilgrimage, fol. 127^a.

The treatise ends with some remarks on the absolute necessity of a *Pîr* (spiritual guide) for every man.

Written in fair Nasta'liq.

Not dated; 17th century.

VIII.

foll. 127^b-131^b.

No. 1583.

ارشاد السالکین

IRSHÂD US-SÂLIKÎN.

A treatise on the principles of Şûfism and ethics.

Author: Shaykh Sharaf ud-Dîn Aḥmad bin Yahyâ Munayrî
شیخ شرف الدین احمد بن یحیی منیری.

Beginning:—

رساله ارشاد السالکین و برهان العارفین بزندگی حضرت مخدوم شاه
شرف الدین و الحقیقت احمد یحیی منیری قدس الله سره العزیز -
الحمد لله رب العالمین که موجود نیست مگر وی الخ *

The full title of the work is ارشاد السالكين و برهان العارفين. The author and his other works are mentioned under Nos. 1360-1365. A copy of the present work is noticed in Ethé, Ind. Office Lib. Cat. No. 1849.

Written in ordinary Nasta'liq.

Not dated; 17th century.

IX.

fol. 132^b-140^b.

No. 1584.

(رساله در تصوف)

(RISÂLAH DAR TAŞAWWUF.)

A Şûfic tract, in the form of letters, on theosophical and mystical matters.

Author. Qâsim ibn Tâj ud-Dîn قاسم ابن تاج الدين.

Beginning :—

حمد بيبعد و ثنائى بيبعد مر خالق بى نيازى را كه خلقش گوناگون

است الخ •

The letters, twenty in number, are not addressed to particular persons, but each of them is introduced by the words لى عزيز.

The author quotes verses from Jalâl ud-Dîn Rûmî, Mas'ûd-i Bak, Hâfiz and Qâsim Anwâr (d. A.H. 837=A.D. 1433), the last of whom is the latest in time.

Written diagonally in ordinary Nasta'liq.

Not dated; 17th century.

X.

fol. 141^b-171^b.

No. 1585.

مکتوبات شرف الدین احمد منبري

MAKTÛBÂT-I SHARAF UD-DÎN AḤMAD
MUNAYRÎ.

A fragment of the second collection of Sharaf ud-Dîn Aḥmad bin Yaḥyâ Munayrî's letters. See Nos. 1361-1365.

Beginning as usual:—

برادرم اعز شیخ عمر ساکن فصبه انکلی النخ *

The collection breaks off with the following words:—

که هلاک آدمی بریک (بترک read) توبه و استغفار هست *

Corresponding to the eighth letter in No. 1364, fol. 38^a, l. 4.

Written in a careless Nasta'liq.

Not dated; 17th century.

XI.

fol. 172^a-190^b.

No. 1586.

(رساله در تصوف)

(RISALAH DAR TAŞAWWUF.)

Another collection of Şûfic letters treating of the nature, rules and observances relating to the spiritual life.

Author. 'Abd ul-Jalil Şiddîqî مدیق الجلیل.

Beginning:—

الحمد لله رب العالمین بعده سيقول مکتوبات و رکبتها لاجل

اصحاب السالکین النخ *

The author cites verses from several well-known poets, the last of whom is the celebrated Jâmi (d. A.H. 898=A.D. 1492). One of the letters, fol. 188^b, is addressed to Shaykh Ahmad Sarhindî; از جانب فقیر عبد الجلیل بجانب شیخ احمد سرهندی, that is to say, the

renowned saint Shaykh Aḥmad Fârûqî Sarhindî of the Naqshbandî order, who died in A.H. 1034=A.D. 1624, and whose letters, مکتوبات احمد فاروقی, have been noticed under Nos. 1392-1393. In the lithographed edition of Aḥmad Fârûqî's letters, p. 133, we find a letter addressed to Shaykh 'Abd ul-Jalîl, and it is quite probable that he is our author.

The letters, numbering forty in all, are addressed to :—

Mîr Sayyid Jalâl, foll. 172^a, 172^b 175^a, 176^b, 178^b.

Mîr Sayyid Hâmid, foll. 173^a, 173^b, 176^b, 177^a, 178^b, 180^a, 186^a, 189^b.

Malik Khwâjah Uways, fol. 174^a, 188^a.

Ḥasan Ṣafi, fol. 174^b, 179^a, 190^a.

Faqîr Nûr Ullah, fol. 175^b.

Sayyid Abul Baqâ, fol. 174^b.

A friend (not named), fol. 175^a.

'Abd ul-Mu'min, fol. 178^b.

Shaykh ush-Shuyûkh, fol. 179^b.

Shaykh Sultân, fol. 180^b.

'Abd ul-Jalîl (the author's name-sake), fol. 181^a, 181^b, 183^a.

Jân Beg, fol. 182^a.

Friends (in general), fol. 183^b.

'Abd us-Salâm, fol. 184^a.

'Abd ul-Ḥaq, fol. 184^b.

Îmân Muḥammad, fol. 185^a.

'Abd ul-Qâdir, fol. 185^b.

Shaykh 'Abd ul-Fattâḥ fol. 186^b.

Khalîl, fol. 187^a.

Shaykh Mutthî, fol. 187^b.

Shaykh Aḥmad Sarhindî, fol. 188^b.

Shaykh Ḥusayn Jaunpûrî, fol. 189^b.

Written in fair Nasta'liq.

Not dated ; 18th century.

Scribe : عنایت اللہ سندیلوی.

XII.

foll. 191^a-206^b.

No. 1587.

(مکتوبات)

(MAKTÛBÂT.)

A collection of letters on different topics, such as household affairs, politics, religion, Şûfism, etc., without any arrangement or order. Neither the author's name nor the title of the work could be traced. The first letter begins thus:—

الله محمد ابوبکر مایه بهجت و خرسندی توده سعادت و
ارجمندی النخ *

A letter from Mahâbat Khân to the emperor Shâh Jahân is found on fol. 199^b.

Foll. 204^b, line 4 to 205^b, line 12, is a repetition of foll. 192^a, line 18 to 193^a, line 9.

A letter addressed to one 'Aḍud ud-Dîn, fol. 198^a, is dated A.H. 1049= A.D. 1639.

The last letter is incomplete and breaks off with the following words:—

و این معنی تا که بعد عصر جمعه میسر آید وقت دیگر اختیار
نکنند

Written in different hands, somewhere diagonally.

Not dated; 17th century.

The MS. is in a damaged condition.

(8)

(Nos. 1588-1595).

foll. 206; lines 13-19; Size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

A collection of eight treatises.

I.

fol. 1^a-7^b.

No. 1588.

دائرة جنة

DÂ'IRAH-I JANNAT.

An annotation of Muḥammad bin Muḥammad ul-Ġazālī's (d. A.H. 505=A.D. 1111) commentary on 'Alī bin Abū Ṭālib's Qasīdah, in which he ('Alī) explains the peculiarities and properties of certain names or attributes of God and of their constituent letters. The names, six in number, appear in a circle (called دائرة جنة), said to have been designed by 'Alī himself.

Beginning :—

* بدانکه دایره جنة مانند کیمیا و کبریت احمر است بل افضلتر از آن است *

The annotator, who does not mention his name, says in the preface that he compiled this tract from Imâm Ġazālī's commentary on 'Alī's Qasīdah on the peculiarities of دائرة جنة. This دائرة جنة seems to be identical with جنة الاسماء, the authorship of which is ascribed to 'Alī, and on which Imâm Ġazālī is said to have written a commentary. See Hâj Khal. ii, p. 631.

The six names appearing in the circle are :

فدوس and عدل - حکم - قنوم - حی - فرد. The annotator explains at sufficient length the hidden meanings and the mysterious influence of these names and their constituent letters, and lays down certain rules for their usage.

The circle, دائرة جنة, is to be found on fol. 6^b.

Written in fair Nasta'liq.

Not dated ; 19th, Century.

II.

fol. 9^b-123^a.

No. 1589.

مناقب غوثیه

MANÂQIB-I ĠAUṢIYAH.

A Ṣūfī work dealing with the life, teachings and doctrines of the founder of the Qâdirî order, Shaykh Muḥyî ud-Dīn 'Abd ul-Qâdir Jilânî, who, according to the present work, was born 1st of Rama-

dân, A.H. 470=A.D. 1078, and died A.H. 561=A.D. 1166 at the age of ninety-one.

Author: Muḥammad Ṣâdiq Shihâbi Sa'di محمد صادق شهابي سعدی

Beginning:—

الحمد لله الذي جعل كرامات الولي تتمه لخوارق النبي

معجزاته أجمع *

The author tells us in the preface that he wrote the work by the order of his spiritual guide Sayyid 'Abd ul-Qâdir bin Sayyid 'Abd ul-Jalîl ul-Ḥasanî ul-Ḥusaynî. He collected his materials from the بهجة الاسرار (of Nûr ud-Dîn Abul Ḥasan 'Alî bin Yûsuf Lakhmî, written about A.H. 660=A.D. 1262; see Loth. Arab. Cat. p. 200), the تكمله (by 'Abd Ullâh bin As'ad ul-Yâfi'î, who died A.H. 768=A.D. 1367; see No 670 in this Catalogue), and other sources.

On fol. 10^b the author refers to the well-known work تکميل الاسمان of Shaykh 'Abd ul-Ḥaq Dihlawî (d. A.H. 1052=A.D. 1642), who is spoken of as dead. It is therefore evident that the work was written after that year.

According to Ethé, Ind. Office Lib. Cat. No. 1799, the work consists of a *Muqaddimah*, fifty short chapters, styled منقبة, a *Khâtimah* and an appendix (تذليل). Our copy has ninety-one *Manâqib*. Dr. Ethé's copy seems to be a smaller redaction of the 'work.

Written by the scribe of the preceding treatise.

Dated, Sunday, 7 Rabî' I, A.H. 1253.

III.

fol. 123^b-125^b.

No. 1590.

(رساله در تصوف)

(RISÂLAH DAR TAŞAWWUF.)

A Ṣûfî tract dealing with the rules and regulations of *Dîkr*, according to the Naqshbandî order, without any preface, title or author's name.

Beginning:—

شغل اول طریقه نقشبندیہ لطائف ششگانه *

Written in ordinary Nasta'liq.

Not dated ; 19th century.

IV.

fol. 127^b-140^b.

No. 1591.

(رساله در تصوف)

(RISÂLAH DAR TAŞÂWWUF.)

A defective, incomplete and anonymous Sûfic treatise dealing with the life, teachings and miracles of the great saint Shaykh, Muhyî ud-Dîn 'Abd ul-Qâdir Jilânî (d. A.H. 561=A.D. 1166).

* The treatise opens abruptly with the genealogy of the Shaykh thus :

وی امام سیزدهم است از ائمه اہلبیت اسم شریفش عبد القادر
است و کفایت وی ابو محمد لقب مبارک او محی الدین النعم *

The author frequently refers to - مراۃ الاسرار and تحفہ الراعیس - (composed A.H. 1065=A.D. 1654, see No. 676). Other authorities quoted by him are مخارن and تحفہ القادرية - ہجۃ الاسرار - سرا الاطباء - قادریہ.

The treatise breaks off with the following words:—

فرمان آمد کہ ای محبوب ما ہرچہ خواستی دادم از سر جریمۂ این
فرشتگان در گذر آنحضرت ایشانرا بگداشت تا معامہای خویش بالا
فتند

Written in good Nîm Shikastah.

Not dated ; 19th century.

No. 1592.

MANÂQIB UR-RAZZÂQÎYAH.

مناقب الرزاقية

A work dealing with the life, sayings and miracles of the author's spiritual guide *Shaykh* 'Abd ur-Razzâq Bânsawî, who, according to the present work, fol. 144^b, died on Wednesday, 6 *Shawwâl*, A.H. 1136=A.D. 1723.

Author: Mullâ Nizâm ud-Dîn bin Mullâ Qutb ud-Dîn ush-Shahîd us-Sihâlâwî: ملا قطب الدين الشهيد السهالوي.

Beginning:—

* الحمد لله الصمد الرزاق الارواح و الاشباح الخلاق للموجودات الخ *

Mullâ Nizâm ud-Dîn, the third son of Mullâ Qutb ud-Dîn of Sihâl, in Lucknow, was, like his father, a scholar of great distinction. He studied under several Indian scholars of great reputation, such as *Shaykh* Gulâm Naqshband of Lucknow, Sayyid Ismâ'il of Bilgrâm (d. A.H. 1164=A.D. 1750), Hafiz Amân Ullah of Banâras, Qutb ud-Dîn of Shamsâbâd, etc. He was a disciple of *Shaykh* 'Abd ur-Razzâq Bânsawî, to whose life and sayings the present work is devoted. He spent the greater portion of his life in teaching, and it is said that there was hardly a scholar in India who did not derive knowledge from Nizâm ud-Dîn, his children, or pupils. He died on the 9th of Jumâdâ I, A.H. 1161=A.D. 1748. See *Subhat ul-Marjân*, p. 94; *Hadâ'iq ul-Hanafiyyah*, p. 445; *Ma'âshir ul-Kirâm*, p. 220; *Tadkirah-i 'Ulamâ-i Hind*, p. 241.

The works written by him are:—

(۱) حاشیة شرح هداية الحكمة مصنفه علامه صدر الدين شیرازی *

(۲) شرح مسلم الثبوت در اصول فقه مصنفه محب الله بهاری *

(۳) صبح صادق شرح منار *

(۴) شرح مبارزه *

(۵) حاشیة شمس بازغه *

(۶) حاشیة شرح عقاید دروایی *

The present work. (۷)

The work is divided into five *Wasl*, as follows:—

1. on fol. 136^a: وصل اول در نبذی از احوال نسب شریف و حلیه مبارک و وطن شریف و احوال وفات و سلسله انساب در طریقه صوفیه صافیه *
2. on fol. 146^b: وصل دوم در نبذی از احوال اخلاق و واردات کشف معارف و اقوال *
3. on fol. 150^a: وصل سوم در نبذیکه در همه اوقات سماع لسان غیب که در لسان این قوم آواز هائف میگیرند *
4. on fol. 156^b: وصل چهارم در نبذی از واردات منام و الهامات در یقظه بدون سمع آواز هائف و الهامات از جهت ارواح اولیا *
5. on fol 160^b: وصل پنجم در نبذی از کرامات و خرق عادات که متضمن بعضی تأثیرات بر صحابه است *

Written in ordinary *Nīm Shikastah*.

In the colophon the scribe سلامتعلی says that he transcribed this treatise by the order of his teacher Sayyid 'Abd ul-'Alī.

VI.

fol. 167^b–197^b.

No. 1593.

(رساله در تصوف)

(RISĀLAH DAR TAŞAWWUF).

A Sûfic tract treating of the four principal *Pirs* and the fourteen *Khānwādahs* or families, and other branch families of the Sûfis, with observations on the doctrines and principles of the Sûfis.

Beginning:—

هو الاول هو الآخر هو الظاهر هو الباطن والله بكل شيء عليم
 اما بعد میگوید در بیان چهار پیر و چهارده خانواده و دیگر خانواده که ازین
 چهارده هستند الخ *

The author, who does not mention his name, gives a versified account of the four *Pîrs* and the fourteen *Khânwâdahs*, beginning thus:

بعد حمد خالق هر دو جهان
ذات پاکش پاک از کون و مکان

The above is followed by a long chapter on the rules and methods of *Dîkr* (ذکر) to be observed by all classes of *Şûfis*; beginning thus on fol. 175^b.

در بیان اشغال و اکساب و اذکار جمیع سلسله‌ها *

Written in fair Nasta'liq.

Dated Thursday, 7 Jumâdâ I, A.H. 1253.

VII.

fol. 199^a-204^b

No. 1594.

رساله وحدت وجود

RISÂLAH-I WAḤDAT-I WAJÛD.

A treatise on the *Şûfic* doctrine of *وحدت الوجود* meaning that everything is God, and of the same essence.

Beginning:—

الحمد لله رب العالمين بدان و تفک الله تعالى في الدارين
که از ابتدای ایجاد عالم همه عقلائی بنی آدم النخ *

Written in learned Nîm-*Shikastah*.

Not dated; 19th century.

VIII.

foll. 204^b-206^a

No. 1595.

ترجمة اسفار

TARJUMAH-I ASFÂR.

A very condensed explanation of Ṣadr ud-Dîn Shîrâzî's well known Arabic metaphysical work اسفار الاربعه.

Beginning:—

بدانکه مراتب قوۃ علیہ چهار اند النعم *

In the heading at the beginning the tract is styled thus: ترجمۃ. کلام سند صدر الدین شیرازی از اسفار. The translator does not reveal his name.

Ṣadr ud-Dîn Muhammad bin Ibrâhîm ush-Shîrâzî, better known as Mullâ Ṣadrâ صدر الاصفار المعروف به ملا صدرا الشیرازی المعروف به ملا صدرا الشیرازی, was a distinguished philosopher of great celebrity. He was a pupil of Mir Bâqir Dâmâd, and died at Basrah, while on a pilgrimage, in A.H. 1050=A.D. 1640. He is generally confounded with Mir Ṣadr ud-Dîn Muḥammad bin Mir Giyâṣ ud-Dîn Manṣûr Shîrâzî (also a philosopher and theologian of great distinction), who was born in Shîrâz, A.H. 828=A.D. 1424, and was slain by the Bâyardârî Turkomans in A.H. 903=A.D. 1497. A very good account of Mullâ Ṣadrâ and his works is given by Browne in his History of Persian Literature in Modern Times, pp. 429-433.

The Arabic original *Asfâr-ul-Arba'ah*, also called *الحکمة المتعالیة فی الاسفار العقلیة*, is noticed in Bûhâr Lib. Cat. Vol. ii, p. 358; see also *Kashf-ul-Hujub*, p. 198 (where Mullâ Ṣadrâ's death is wrongly said to have taken place after, A.H. 1140=A.D. 1727); Cairo Cat. vol. vi, p. 88; Râmpûr Lib. Cat., p. 379; Âsaf Lib. Cat. Vol. ii, p. 1194. The Arabic original was lithographed, with marginal commentaries by Hâdî bin Mahdî Sabzwârî, Teherân, A.H. 1282.

Written by the scribe of the preceding copy.

(9)

(Nos. 1596-1603).

foll. 212; lines 17-19; Size $11 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$.

A collection of eight treatises

I.

foll. 1-5^b.

No. 1596.

(رساله در مسائل فقه)

(RISĀLAH DAR MASĀ'IL-I FIQH).

A small tract containing fourteen questions on Muhammadan law with answers to them.

Beginning:—

از علمای اهل سنت و جماعت ابقا هم الله تعالى استفسار چند مسئله
میرود الخ *

The tract is without any title, preface or author's name. The questions are referred to Sunnî 'Ulamâ in general and the answers are supported and attested by several seals and signatures.

Written in ordinary Ta'liq.

Not dated; 19th century.

II.

foll. 6^b-10^a.

No. 1597.

(شرح بر شرح هدایة الحکمة)

(SHARḤ BAR SHARḤ-I HIDĀYAT UL-ḤIKMAT).

Comments upon Ḥusayn Maybudī's commentary upon the chapter on 'rainbow' in the Hidāyat ul-Ḥikmat.

Commentator: Muḥammad Rashīd ud-Dīn محمد رشید الدین.

Beginning:—

الحمد لله رب العالمين اما بعد میگوید بندگان مسکین
محمد رشید الدین که این تحقیقاتی چند الخ *

Husayn Maybudî (d. A.H. 910=A.D. 1504), who has been mentioned in connection with his commentary on the Dîwân of 'Alî (see No. 927), wrote a commentary on the second and third parts (Physics and Metaphysics) of Aṣîr ud-Dîn Mufaddal bin 'Umar ul-Abharî's (d. A.H. 663=A.D. 1264) Hidâyat ul-Hikmat (see Hâf. Khal., vol. vi, p. 474; Loth, Arab. Cat. No. 487 and the Arab. Handlist of this library, No. 1898). The present treatise contains comments upon Maybudî's commentary on the chapter 'rainbow' in that work.

The present commentator possibly is identical with Rashîd ud-Dîn Khân of Dihlî, the author of the مولت غضنفره (see No. 1335), who, according to Taḍkirah-i 'Ulamâ-i Hind, p. 63, died in A.H. 1249=A.D. 1833.

The text is introduced by the word قوله in red

Written in ordinary Ta'liq.

Not dated; 19th century.

III.

fol. 11^b-77^a.

No. 1598.

ترجمہ عبارات عربیہ تحفہ اثنا عشریہ

TARJUMAH-I 'IBÂRÂT-I 'ARABÎYAH-I TUḤFAH-I AṢNÂ 'ASHARÎYAH.

A Persian translation of the Arabic passages in the تحفہ اثنا عشریہ of Shâh 'Abd ul-'Aziz (see No. 1290).

Translator: Shâh 'Abd ul-Qâdir شاه عبد القادر.

Beginning:—

شعاعت قباحت لا فی العیور لا فی الفقیر الخ *

Neither the translator's name nor the title of the work is given in the work, but in an endorsement on the fly-leaf the work is ascribed to Shâh 'Abd ul-Qâdir:—

ترجمہ عبارات عربیہ تحفہ اثنا عشریہ از حضرت شاه عبد القادر *

صاحب فندس سره الخ *

Shâh 'Abd ul-Qâdir, son of Shâh Walî Ullah Aḥmad of Dihlî, and younger brother of Shâh 'Abd ul-'Aziz, was a scholar of great attainments, particularly well-versed in Tafsîr and Ḥadîṣ. He

translated into Urdû his father's commentary on the Qurân فتح الرحمن, see No 1157), and entitled it موضع القرآن. He died 9th Rajab, A.H. 1242 = A.D. 1826. See Ḥadâ'iq ul-Ḥanafîyah, p. 471; Taḍkirah-i 'Ulamâ-i Hind, p. 129.

The Arabic passages are introduced by the word قوله in red.

Written in ordinary Ta'liq.

Not dated; 19th century.

A seal of Mirzâ Raḍî ud-Dîn bin Mirzâ Muḥammad Mu'azzam bin Mirzâ Jahândâr Shâh (the heir apparent of Shâh 'Âlam) is found on the title-page.

IV.

Arabic.

foll. 79^b-115^a

No. 1599.

احكام الاراضي

AḤKÂM UL-ARÂDÎ.

An Arabic treatise explaining the terms دار الاسلام (Islamic country) and دار الحرب (Enemy's country), and containing legal opinions and judicial decrees in respect of the various kinds of lands with special reference to those in India.

Author: Qâḍî Muḥammad A'lâ bin Ḥamid bin Maulânâ Muḥammad Ṣâbir ul-Fârûqî ut-Thânawî: قاضي محمد املى بن حامد بن مولانا محمد صابر الفاروقي التهانوي.

Beginning:—

الحمد لله الملك العالم مفيض العلوم علي الانام والصلوة والسلام

• النخ

The work is divided into the following three Bâb:—

1. The meanings of دار الاسلام and دار الحرب.
2. Judicial decrees in respect of the lands of Islamic countries.
3. Judicial decrees in respect of the lands in India.

The date of composition of the work is not given, but the author's frequent reference to the well-known work فتاوى عالمگیری shows that it was written after the reign of 'Âlamgir

For another copy of the work see No. 1623.

Written in fair Ta'liq.

Not dated; 19th century.

A note at the beginning as well as at the end of the treatise says that it was compared with the original.

V.

fol. 116^a-144^a

No. 1600.

ترجمہ رسالہ رویا

TARJUMAH-I RISÂLAH-I RU'YÂ.

Translation of an Arabic treatise on the interpretation of dreams, the functions of the soul during sleep and after death, etc.

Translator: Mirzâ Radî ud-Dîn 'Alî alias Mirzâ Muḥammad Jân ibn Mirzâ Muḥammad Mu'azzam Shâh, better known as Mirzâ Khurram Bakht ibn Mirzâ Jahândâr Shâh, the heir apparent of Shâh 'Âlam: مرزا رضى الدین علی عرف مرزا محمد خان ابن مرزا محمد معظم شاه: معروف به مرزا خرم بخت ابن مرزا جهاندار شاه ولعهد شاه عالم بادشاه.

Beginning:—

بعد حمد و ثناء متکثر بجناب خدائی که انسانرا تعلیم بعلم آدم
الاسماء کلها نموده الخ *

The translator says in the preface that in A.H. 1236=A.D. 1820 the inhabitants of Banâras, at the instigation of some evil-minded people, lost their faith in the doctrine of seeking and receiving help from the dead. The news of this evil belief reached Shâh-Jahânâbâd and was carried to the ears of Radî ud-Dîn's teacher Rashîd ud-Dîn Khân, who, in the lifetime of his teacher Rafî' ud-Dîn Khân, (son of Shâh Wâlî Ullah Dihlawî) had written an Arabic treatise on the lawfulness of seeking help from the dead. Rashîd sends this treatise to Radî who translates it into Persian at the request of some of his friends, particularly his brother Mirzâ Kay Khusrâu Jalâl, alias Mirzâ Ahmad Jân, and his son Mirzâ Muḥammad Parwîz. The Arabic treatise of Radî ud-Dîn, referred to above, is said to have been based on the chapter الرویا (dream) in the Şaḥîḥ of Bukhârî.

The Arabic text is marked in red.

Written in ordinary Ta'liq.

Not dated; 19th century.

VI.

fol. 145^b-182^b.

No. 1601.

FAUZ UL-KABÎR.

فوز الكبير

An explanatory work on the Qurân.

Author: Wali Ullah bin 'Abd ur-Raḥîm Dihlawî ولي الله بن عبد الرحيم دهلوی.

Beginning:—

نعم الهي در باره اين بنده ضعيف بى شمار اند و اجل آنها توفيق
فهم قران عظيم است آلم *

The author, *Shâh* Wali Ullah of Dihli, has been frequently mentioned in this Catalogue.

The work, with its full title فوز الكبير في اصول التفسير, is divided into the following five *Bâb*:—

- I. on fol. 146^a: باب اول در بيان علوم پنجگانه كه قران عظيم بطريق :
تنخيص بيان آن فرموده است *
- II. on fol. 156^b: باب دوم در بيان وجوه خفاء معاني نظم قران بنسبه :
اذهان اهل زمان و ازاله خفا باوضح بيان *
- III. on fol. 167^b: باب سوم در بيان اسلوب بديع قران *
- IV. on fol. 174^a: باب چهارم در بيان فنون تفسير و حل اختلاف واقع :
در تفسير صعايه و تابعين *

There is a blank space on fol. 180^a-180^b, and the heading of the fifth *Bâb*, together with the earlier portion, is wanting. This *Bâb*, as given in the preface, runs thus:—

باب پنجم در ذكر جمله صالحه از شرح غريب قران و اسباب نزول آن كه
مفسران را حفظ آن مقدار ضرور است و خوض در تفسير بدون حفظ آن
ممنوع و مخطور *

On fol. 179^b the author refers to his two previous works 'تاويل'
(see Nos. 1157-1158). فتح الرحمان في ترجمة القران and الاحاديث

Written by the scribe of the preceding copy.

VII.

foll. 183^b-206^b.

No. 1602.

حق المبين

HAQQ UL-MUBÎN.

A treatise on the eminence and prerogatives of Ahl-i Bayt (the Prophet's family).

Author: Muḥammad Rashīd ud-Dīn محمد رشید الدین.

Beginning:—

الحمد لله الذي جعل محبة عتره نبينا واجبة علي كافة اهل
الاسلام النعم *

The author, also called Rashīd ud-Dīn Khān Dihlawī (d. A.H. 1249=A.D. 1833), has already been mentioned in connection with his work صولت عضنفره, No. 1335. On fol. 198^b, he speaks of the author of the نصحنا اثنا عشرية (see No. 1290), that is to say, Shāh 'Abd ul-'Azīz (d. A.H. 1239=A.D. 1823), in the present tense.

The work, with its full title سعد اهل بيت فضائل المبين في فضائل اهل بيت سدد, is divided into a *Muqaddimah*, four *Faṣl* and a *Khatimah*, as follows:—

Muqaddimah, on fol. 184^a:

— مقدمه در بيان مراد از آل نبی عليه و عليهم السلام :

Faṣl I, on fol. 185^b: فصل اول در ذکر بعضی احادیث داله بر وجوب
معیت و تعظم اهل بیت *

Faṣl II, on fol. 186^b: فصل دوم در ذکر نبندی از احادیث داله بر:
حرمت بعضی اهل بیت *

Faṣl III, on fol. 187^b: فصل سوم در بیان بعضی احادیث مرفوعه داله
بر فضائل آل عبا جمعا و فرادی که از
شیخین و اولاد امجاد ایشان رضي الله
عنهم اجمعین مرویست *

Faṣl IV, on fol. 190^b: فصل چهارم در ذکر کلمات و معاملات خلقی
راشدین و معابد هادین و ائمه دین و علمای
متفقین اهل سنت و جماعت در حق اهل بیت *

Khatimah, on fol. 200^a: خاتمه در بعضی فوائد متعلقه بفضائل و
معیت اهل بیت اطهار *

Written by the scribe of the preceding treatise. In the colophon here he gives his name as لچهمي رام بندت.

VIII.

foll. 207^a-212^b.

No. 1603.

(رسالہ عقائد)

(RISÂLAH-I 'AQÂ'ID).

A theological tract in the form of questions and answers, without any preface, title or author's name, except that he is named in a note.

Beginning:—

صاحب تحفه در باب پنجم که در الهیات است میگوید معرفت
خدایتعالی واجب است الن *
The author seems to be Rashîd ud-Dîn (see the preceding No)

He revised and corrected the tract, according to the following note of his own at the end : ابن را بندۀ ضعیف محمد رشد الدین بدست خود :
نصیح نموده.

The questions relate to some statements made in the تحفه اننا
عشره by Shâh 'Abd ul-'Azîz (see No. 1290). To these defensive
answers are given.

A marginal note at the beginning of the tract says that the ques-
tions were received from Murâdâbâd : جواب سوالی که از مراد آباد رسیده بود .

Written by the scribe of the preceding tract.

(10)

(Nos. 1604-1610.)

foll. 182; lines 12-15; Size 9½ × 6; 6½ × 3½.

A collection of seven treatises.

I.

foll. 1^b-74^a.

No. 1604.

چهار گلزار

CHAHÂR GULZÂR.

A Persian grammar.

Author: Nişâri: نشاری.

Beginning:—

بعدی‌حمد بی‌حد ایزد صمد لم یلد و لم یولد و نعمت سید امجد اضعف
 پندگان باری ساری (نثاری read) چنین گوید انعم *

In the preface the author gives his poetical name *Nisârî*, but, according to Edwards, Cat. of the Persian printed Books in the Brit. Mus., p. 594, his full name was *Nisâr 'Alî bin A'zam 'Alî, 'Bukhârî, Barélawî* نثار علی بن اعظم علی بخاری برلوی *

We learn from the preface that one day the great Orientalist Sir Gore Ouseley (*d.* 1844) sent for the author and said to him that 'the age of Noah and the patience of Job' are necessary for beginners to learn the rudiments of the Persian grammar and that they had to study for many years many works of old authors to understand the composition and construction of sentences, the meanings and permutation of detached letters, the various kinds of nouns and verbs, rhyme, prosody, figures of speech, metaphors, similies, etc., etc. The author, therefore, at the suggestion of Sir Gore Ouseley, wrote the present treatise for the use and benefit of both beginners and scholars.

The work is divided into four *Gulzâr* (garden), each subdivided into several *Gul* (flower). It is very popular in the East. Lithographed, Bombay, 1844; Lahore, 1864; Cawnpore, A.H. 1294.

Written in ordinary Nasta'liq.

Not dated; 19th century.

II.

fol. 74^b–105^a.

No. 1605.

دستور فارسی

DASTÛR-I FÂRSÎ.

Another Persian grammar.

Author: Taşadduq Ḥusayn with the *takhalluṣ* *Khallâq* تصدق حسین المتخلص به خلاق.

Beginning:—

قوانین انشاء صرف مجموعه تصحید مبدعی است که ابداع لغات
 مختلفه و انشای عبارات متفوعه انعم *

The work seems to be a modern one. It concludes with :—

(1) A vocabulary of words peculiar to the Îrânians, with Persian equivalents, fol. 94^a.

(2) A vocabulary of words peculiar to the Tûrânians, with equivalents in Persian, fol. 96^b.

(3) A list of words of common error with their correct forms, fol. 98^a.

Written in ordinary Ta'liq.

Not dated; 19th century.

III.

fol. 105^b–123^b

No. 1606,

نصاب الصبيان

NIŞÂB UŞ-ŞIBYÂN.

The well-known metrical Arabic-Persian vocabulary, by Abû Naṣr Farâhî. See Nos. 825–829.

Beginning as usual :—

الحمد لله رب العالمين و العافية للمتقين * النخ

Written in ordinary Nasta'liq.

Not dated; 19th century.

IV.

fol. 124^a–164^b.

No. 1607.

نصاب بدیع

NIŞÂB-I BADÎ'.

A copy of the well-known Arabic-Persian vocabulary in forms of *Qit'ahs*, entitled Nişâb-i Badî', with an introduction by Muḥammad Sharif bin Shaykh Muḥammad Ashraf bin Shaykh Barkhwurdâr of Lucknow :

محمد شریف ولد شیخ محمد اشرف ابن شیخ برخوردار متوطن
تصبة بھلول تابع سرکار لکھنو مضاف صوبہ اودہ *

Beginning:—

سپاس بی‌نیاس مر صانع حقیقی را که صورت بدایع مصنوعات گوناگون
و شکل صنایع موجودات یوفلمون بدو حرف کاف و نون پیدا نموده الخ *

A copy of the work, with a commentary by Lâlâ Tek Chand, has been noticed under No. 835

The present copy of the *Nisâb-i Badî*, called here, fol 140*, *بدیع* (Badî' un-Nisâb), contains all the *Qit'ahs* found in No 835 with the peculiarity that each of them is introduced by one of Muḥammad Sharif's own, the first of which begins thus on fol. 127^a:—

ای که دادت لطف حق از فیض فضل بیکران

طبع عالی فهم کامل عقل روشن در جهان

after which the first *Qit'ah* of the *Nisâb* begins as usual:—

مصر شهر و شهر مایه و ماء آب و خوف سهم الخ *

Written in ordinary Nasta'liq.

Not dated; 19th century

V.

fol. 165^a–167^b.

No. 1608.

(رساله در تعبیر خواب)

(RISÂLAH DAR TA'BÎR-I KHWÂB).

An anonymous treatise on the interpretation of dreams, without title or author's name.

Beginning:—

بدانکه تعبیر خواب شریف است و معجزه مهتر یوسف علیه السلام
الخ *

It is divided into twelve short chapters as follows:—

(۱) باب اول در بیان دیدن نور خدایتعالی و آنچه بدان مانند باشد *

(۲) باب دوم در بیان غله و غیره *

(۳) باب سوم در بیان طلا و غیره *

- (۴) باب چهارم در بیان پارچه و غیره *
- (۵) باب پنجم در بیان اسب و غیره *
- (۶) باب ششم در بیان جانوران و غیره *
- (۷) باب هفتم در بیان سلاح و غیره *
- (۸) باب هشتم در بیان نیشکر و غیره *
- (۹) باب نهم در بیان میوه و غیره *
- (۱۰) باب دهم در بیان طعام و غیره *
- (۱۱) باب یازدهم در بیان کلام و غیره *
- (۱۲) باب دوازدهم در بیان آب و غیره *

Written in Nîm Shikastah.

Not dated ; 19th century.

VI.

fol. 168^a–170^b.

No. 1609.

The Same.

Another copy of the preceding treatise (No. 1608), beginning as usual.

Written by the scribe of the preceding treatise.

VII.

fol. 173^a–182^b.

No. 1610.

(بیاض)

(BAY ÂD).

Selections of Persian and Urdû poems from different authors.

Written in Nîm Shikastah.

Not dated ; 19th century.

(11)

(Nos. 1611-1617.)

foll. 126; lines 10-19; size $9\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3\frac{1}{4}$.

A collection of seven treatises, mostly on Sūfism.

I.

foll. 2^a-9^b.

No. 1611.

مناجات عبد الله انصاری

MUNĀJĀT-I 'ABD ULLAH ANṢĀRĪ.

The well-known *Munājāt* of Khwājah 'Abd Ullah Anṣārī. See No. 1554.

Beginning as usual:—

ای ز دردت بیدلانرا انعم *

II.

foll. 10^a-50^b.

No. 1612.

فوائد رکنی

FAWĀ'ID-I RUKNI.

A treatise on various points of Sūfī doctrine

Author: Shaykh Sharaf ud-Dīn Ahmad bin Yahyā Munayyir شيخ شرف الدين احمد بن يحيى منيرى.

Beginning:—

حمد و ثنا مرخالی را که وجود انسانرا بشرف تسریف انعم *

The author and his works have already been mentioned under Nos. 1360-1365.

It would appear from the preface that these Sūfī topics were taken from the *Maktūbāt* of the Shaykh (see Nos 1361 and 1363) and were collected by him in the present form of a treatise for the use of his disciple Hāji Rukn ud-Dīn حاجي ركن الدين, after whose name it is so entitled.

The title is not given in the work itself, but is indistinctly given thus in the colophon: نسخه فوائد رگینی تصنیف.

The reading فواید رگینی is, in my opinion, a mistake for فواید رکنی.
The colophon is dated Friday, 12 Shawwâl, 1252 Faṣlî.
Scribe: وارثعلی.

III.

foll. 51^a-57^b.

No. 1613.

(رُقعة معین الدین چشتی)

(RUQ'AH-I MU'ÎN UD-DÎN CHISHTÎ).

A long letter on Şûfic topics, written by the celebrated saint Khwâjah Mu'în ud-Dîn Chishtî to his disciple Khwâjah Quṭb ud-Dîn Bakhtyâr Kâkî.

Beginning:—

دوست همراز اهل یقین برادرم خواجه قطب الدین دهلوی
ارشدکبک الله تعالى رب العالمین از فقیر معین چند نکته وحدت و رمزهای
هدایت الهم *

The colophon, dated Monday, 4 Rabî' I, A.H. 1263, says that the scribe علی بشارت transcribed this letter for the use of his son Sayyid Ismâ'îl 'Alî.

IV.

foll. 58^b-68^b.

No. 1614.

آیات قرآنی

ÂYÂT-I QUR'ÂNÎ.

A small tract containing a collection of thirty-three selected Quranic verses, preceded by an introduction on their peculiarities and supernatural power, with instruction for their proper use.

Beginning:—

حضرت رسول خدا صلی الله علیه و آله و سلم فرموده اند هر که این
سی و سه آیات را مداومت نماید الهم *

V.

foll. 69^b–97^a.

No. 1615.

مکتوبات احمد بن یحییٰ منیری

MAKTÛBÂT-I AḤMAD BIN YAḤYĀ
MUNAYRĪ.

A collection of twenty-eight letters of *Shaykh Sharaf ud-Dīn Aḥmad bin Yahyā Munayrī*, containing selections from a correspondence of twenty-five years between him and Imām Muẓaffar. See *Ethé*, Ind. Office Lib. Cat. No 1847.

Beginning:—

الحمد لله رب العالمین اما بعد این چند کلمه مکتوب
و مرغوب که به تحریر پیوسته است *

The letters are followed by some *Gazals* and *Rubâ'is* of *Shâh Abul Hasan* of *Phulwârî* (d. A.H. 1265=A.D. 1848), *Abû Sa'îd Abul Khayr* (d. A.H. 440=A.D. 1049) and *Khawâjah Mu'în ud-Dīn Chishtî* (d. A.H. 633=A.D. 1235), occupying foll. 98^b–100^b

VI.

foll. 101^a–108^b.

No. 1616.

فالنامه خسروی

FĀL NĀMAH-I KHUSRAWĪ.

A versified tract on divination.

Beginning:—

بدان اسعدک الله تعالى في الدارين که بزرگ چمهر این فال را
[از] زبان عربی و پهلوی و ترکی برای نوشیروان عادل مرتب ساخته
است *

The tract is preceded by a short preface in which it is stated that *Buzurj Mihr*, the wise prime minister of *Nûshirwân*, compiled this *Fâl Nâmah* from Arabic, *Pahlawî*, and Turkish sources for the use of his royal master.

The preface is followed by tabular forms containing numerical figures, names of stars, names of birds, etc., with the answers which they are supposed to give to various questions.

The tract begins thus with the omens connected with names of birds:

* بَلْبَل *
 * بلبل *

بباید کرد انباری درین کار
 که باشد منفعت ای یار بسیار

The tract is followed by some notes and writings of little importance.

VII.

fol. 113^a–118^b.

No. 1617.

قصیده الغوثیه

QASĪDAT UL-ĠAŪṢIYAH.

The popular prayer of the great saint Muhyī ud-Dīn Shaykh ‘Abd ul-Qādir Jīlānī (*d.* A.H. 561=A.D. 1165), with an interlinear paraphrase in Persian.

Beginning:—

سقانی الحب کاسات الرمال النخ *

See Arabic Hand-list No. 1821.

Repeatedly printed in India and other places.

The Qasīdah is followed by miscellaneous prayers, invocations, and charms and some verses.

All the treatises in this volume, except the last one, which is in bold Naskh, are written in ordinary Nasta’liq.

Not dated; 19th century.

(12)

(Nos. 1618–1624.)

fol. 358; lines 15; size $8\frac{1}{2} \times 5\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

A collection of seven treatises on theology and law.

1.

foll. 1^b-50^b.

No. 1618.

مرج البكرين و جامع الطريقين

MARAJ UL-BAHRAYN WA JĀMI' UT-TARĪQAYN.

A treatise in which the author attempts to prove that Sūfism may be brought into harmony with orthodoxy.

Author: 'Abd ul-Haq bin Sayf ud-Dīn Dihlawī.

Beginning:—

الحمد لله رب العالمين اما بعد ميگويد فقير حقير عبد
الحق بن سيف الدين دهلوی قادري اين رساله ايست مسمى بمرج
البكرين و جامع الطريقين جامع طريفة فقه و تصرف النعم *

In the introductory portion of the work the author, who has been repeatedly mentioned in this Catalogue, dwells upon the excellence and importance of the Sunnī jurisprudence, and remarks that out of the seventy-three sects of Islām, the Sunnī sect, according to a tradition narrated by Abū Hurayrah, will first of all go to Paradise. He then shows that Sūfism is actually based on orthodoxy.

The work is noticed in Rieu ii, p. 863.

Written in ordinary Ta'liq.

Dated Kānpūr, 12th Rabī' I, A.H. 1259.

II.

foll. 51^a-63^b.

No. 1619.

(رسالة عقيدة)

(RISĀLAH-I 'AQĪDAH.)

A treatise upholding Shāh Walī Ullah's belief in respect of the exalted eminence, excellence, and sanctity of the Imāms in contradiction to the charges brought against him by some Shī'ahs who accused him of being an opponent of the Imāms.

Beginning:—

الحمد لله رب العالمين اما بعد اين رساله ايست مشتمل
بر بيان احوال حضرت عارف رباني النعم *

Neither the author's name, nor the title of the work, is given in the text, but in the list of the works included in this volume, given on a fly-leaf at the beginning, as well as in a subscription at the end, the work is said to be the *Husn ul-'Aqîdah* of *Shâh 'Abd ul-'Azîz*: رسالة حسن العقيدة از شاه عبد العزيز. This is doubtful, since on fol. 54^b the author distinctly says that the treatise *Husn ul-'Aqîdah* is the work of *Shâh Wali Ullah*. It is not mentioned in the list of his works given in the *Ḥadâ'iq ul-Ḥanafiyah*, p. 448, however.

Shâh 'Abd ul-'Azîz bin Shâh Wali Ullah, to whom the work is wrongly ascribed, has already been mentioned in connection with his work *بستان المحدثين* (see No. 652). The present work is not included in the list of his works given in the *Ḥadâ'iq ul-Ḥanafiyah*, p. 470. Furthermore the author does not speak of *Shâh Wali Ullah* as a son might be expected to speak of his father.

The treatise consists of three *Faṣl*:

- (1) Account of *Shâh Wali Ullah* and his genealogy, fol. 51^b.
- (2) *Shâh Wali Ullah*'s belief and faith on the Imâms, fol. 54^a.
- (3) *Shâh Wali Ullah*'s defence against his opponents, fol. 59^b.

It is evident that the writer of this treatise was a pupil or a friend of *Shâh Wali Ullah*.

Written by the scribe of the preceding treatise.

III.

fol. 64^a-75^b.

No. 1620.

(رسالة عقيدة)

RISÂLAH-I 'AQÎDAH.

A treatise containing a discussion on the *Ḥadîṣ*:

لا يزال هذا الدين قائما ما وليهم اثنا عشر خليفة كلهم من قريش *

"This religion (Islâm) shall last as long as it is commanded by twelve *Khalifahs* of the *Quraysh* family."

Author: *Hasan 'Alî* مولانا حسن علي محدث لکھنوی.

Beginning:—

الحمد لله رب العالمين در تحقیق حدیث شریف کہ لا يزال

هذا الدين قائما النج *

In the list of the contents of the volume, given at the beginning, the authorship is ascribed to *Maulânâ Hasan 'Alî Muḥaddiṣ Lakhnawî*.

He was a contemporary of Shâh 'Abd ul-'Azîz, to whom he makes frequent references in the present work. He was well versed in Hadîq.

Dated Kânpûr, Rabî' I, A.H. 1259.

IV.

foll. 76^a-273^b.

No. 1621.

قصر الآمال بذكر حال المال

QASR UL-ÂMÂL BI DIKR-I HÂL UL
MA'ÂL.

The work has been mentioned under No. 1289.

Beginning :—

سبحان ربك رب العزة عما يصفون اما بعد اين رساله

ايست مسمى بقصر الآمال بذكر حال المال الخ *

Dated Kânpûr, Rabî' II, A.H. 1259.

V.

foll. 274^a-281^b

Arabic.

No. 1622.

رساله تشهد

RISÂLAH-I TASHAHHUD.

An Arabic treatise containing a discussion on the question of raising the fore-finger at the time of تشهد in the daily prayers.

Author : Shaykh 'Ali Muttaqi منفي شيخ علي مفتي

Beginning :—

اللهم ارنا الحق حقا و ارزقنا اتباعه و ارنا الباطل باطلا الخ *

The author has already been mentioned in connection with his work مکتوبات غوثه No. 1385.

The original Arabic treatise, which ends on fol. 278^a, is followed

by comments upon it, due to a later author. They mostly consist of quotations from other works, the latest of which is the translation of *Mishkât* by *Shaykh* 'Abd ul-Haq Dihlawî, who is spoken of as dead.

VI.

foll. 282^a-322^b*Arabic.*

No. 1623.

احكام الاراضي

AḤKÂM UL-ARÂDÎ.

For the work and the author see No. 1599.

Beginning as usual :—

الحمد لله ملك العالم النخ *

Of the three *Bâb*, into which the work is divided, the first begins on fol. 283^a; the second on fol. 291^b and the third on fol. 296^a.

Dated 24 Rabi' II, A.H. 1259.

VII.

foll. 323^b-358^a.

No. 1624.

ترجمه سر الشهادتین

TARJUMAH-I SIRR U_{SH}-
SHAHÂDATAYN.

A Persian translation of *Shâh* 'Abd ul-'Azîz Dihlawî's popular work *Sirr u_{sh}-Shahâdatayn* on the mystery of the martyrdom of the Imâms *Hasan* and *Husayn*.

Beginning :—

قال الشيخ الامام افضل المتأخرين خاتمة المحدثين

گفت شیخ امام علامه افضل المتأخرین خاتمة المحدثین *

The name of the translator is not given. A Persian commentary on the *Sirr u_{sh}-Shahâdatayn*, by *Muhammad Salâmat Ullah Badâ'ûnî*

Kânpûrî, with the **Takhalluṣ Kashfî** (died, according to **Taḍkirah-i 'Ulamâ'-i Hind**, p. 79, in A.H. 1281=A.D. 1865) was lithographed in the press of **Walî Muḥammad**, Lucknow, A.H. 1260.

Shâh 'Abd ul-'Azîz, the author of the Arabic original, has been repeatedly mentioned in this catalogue.

All the treatises in this volume are written in fair **Nasta'liq** by one scribe:—

Dated **Kânpûr**, 28 **Rabî' II**, A.H. 1259.

(13)

(Nos. 1625–1631.)

fol. 365; lines 18; size $10 \times 5\frac{3}{4}$; $8\frac{1}{2} \times 4$.

A collection of seven treatises.

I.

fol. 1^b–24^b.

No. 1625.

حق المبین

HAQQ UL-MUBÎN.

Muḥammad Rashîd ud-Dîn's treatise on the prerogatives of **Ahl-i Bayt**. See No. 1602.

Beginning as usual:—

الحمد لله الذى جعل محبة عترته النخ *

A note at the end, by one **'Âshiq 'Alî**, dated **Shâhjahânâbâd**, 9 **Rabî' I**, A.H. 1240, says that the copy was compared with the original draft of the author.

II.

fol. 25^b. 36^b.

No. 1626.

ردّ عقيدۃ حسام

RADD-I 'AQÎDAH-I ḤUSÂM.

Muḥammad Rashîd ud-Dîn's refutation of **Sayyid Dildâr 'Alî's** (d. A.H. 1235=A.D. 1819) treatise **حسام الاسلام**, which the latter wrote

in reply to Shâh 'Abd ul-'Azîz's اثنا عشرية (see No. 1290). The حسام الاسلام و سهام الملام, with its full title حسام الاسلام, which, according to Kashf ul-Hujub, fol. 53^b, Dildâr 'Alî wrote after the composition of his صوارم and ذوالفقار, was lithographed in Calcutta.

For another copy of the Radd-i 'Aqîdah-i Husâm see No. 1687.

Beginning:—

قوله هذا مما يكذب قلبه لسانه النخ اقول كلا بل اصلح الله شأنه النخ *

III.

fol. 37^a–42^b.

No. 1627.

رد صوارم

RADD-I ŞAWÂRIM.

A refutation of Sayyid Dildâr 'Alî's صوارم الالهيات (see No. 1340)

Beginning:—

قول بيحيائى و خيرگى ناصب عداوت اهل بيت را ملاحظه بايد

کرد النخ تعصب و عناد اين ياره گوئى النخ *

For another copy see No. 1690.

IV.

fol. 43^a–71^b.

No. 1628.

(مکتوبات)

(Maktûbât).

Letters addressed to Sayyid Dildâr 'Alî asking him to explain several weak and doubtful points in his Şawârim (fol. 44^a), Husâm (fol. 52^b) and Dulfîqâr (fol. 55^b).

Dildâr 'Alî's reply and the correspondence that follows, fol. 57^b.

V.

foll. 72^b-176^b.

No. 1629.

(جواب نزهة الائمة عشرية)

(JAWÂB-I NUZHAT UL-AŞNÂ
'AŞHARÎYAH.)

Muhammad Rashîd ud-Dîn's refutation of Mirzâ Muḥammad's *Nuzhat ul-Aşnâ 'Aşhariyah* (see No. 1339) and other treatises that the latter wrote in reply to the *Tuḥfah-i Aşnâ 'Aşhariyah* of Shâh 'Abd ul-'Azîz (see No. 1290).

Beginning:—

الحمد لله العلي الاعلى و الصلوة على رسوله مجمع الكرم و الندى
منبع البر والتقى الخ *

According to the author's statement on fol. 73^b Shâh 'Abd ul-'Azîz composed the *Tuḥfah-i Aşnâ 'Aşhariyah* in A.H. 1204=A.D. 1789, expressed by the word چراغ.

A note at the end, by 'Ashiq 'Alî, dated 7 Rabî' I, A.H. 1240, says that the copy was compared with the copy corrected by the author.

VI.

foll. 178^a-180^b.

No. 1630.

(رسالة تصوف)

(RISÂLAH-I TAŞAWWUF.)

A short tract on spiritual and mystical doctrines without title or author's name.

Beginning:—

الحمد لله الذي هدانا بوسيلة النبي المختار فى ظلمة الاستار الي
نور الانوار الخ *

Dated Shâhjahânpûr, 14 Ramadân, A.H. 1240.

VII.

foll. 183^b–365^a.

No. 1631.

مولا ت ضنفریه

ŞAULAT-I GADANFARÎYAH.

The well-known treatise by Muḥammad Rashîd ud-Dîn Khân.
See Nos. 1335 and 1687.

A note at the end by 'Āshiq 'Alî, dated Shâhjahânâbâd, 11 Rabi' II, A.H. 1240, says that the copy was compared with the original draft of the author.

All the treatises are written in fair Ta'liq by one scribe.

(14)

(Nos. 1632–1637).

foll. 134; lines 15; size $9\frac{1}{2} \times 6\frac{1}{4}$; 7×4 .

A collection of six treatises.

I.

foll. 1^a–4^a.

No. 1632.

قصه دختر عرب حجازی

QIŞŞAH-I DUKHTAR-I 'ARAB HIJÂZÎ.

A versified story of a beautiful daughter of an Arab and the miracle of 'Alî.

Author: Ridâ رضا.

Beginning:—

خامه معجز نگار - هائف اسرار کار

بال همای مبین - شهپر روح الامین

The author does not give his full name, but uses the *takhallus* Ridâ in the concluding verses. He also mentions A.H. 1136=A.D. 1723 as the year in which he wrote the story.

The story itself begins thus:—

راوی گوهر فشان - راند چنین بر زبان

گفت دران روزها - شیر خدا مرتضا

The total number of verses is 266.

Written diagonally in ordinary Nasta'liq.

Dated 23 Rabî' I, A.H. 1239.

II.

foll. 4^b-5^a.

No. 1633.

رباعيات خيام وغيره

RUBÂ'İYÂT-I KHAYYÂM, ETC.

A very small collection of 'Umar Khayyâm's Rubâ'is. See No.

16.

Beginning :—

گویند به حشر گفتگو خواهد شد

وان یار عزیز تندخو خواهد شد

The Rubâ'is, thirteen in number, are followed by a few verses of Naẓîrî, Mîr Hâj, Amîr Sultân Mas'ûd and Amîr Shâhî.

Written in ordinary Nasta'liq.

Not dated ; 19th century.

III.

foll. 6^b-39^a.

No. 1634.

تابید الحق بنائید الحق

TÂBÎD UL-HAQ BI TÂ'ÎD UL-HAQ.

A controversial work written in reply to the Şawârim (of Dildâr 'Alî, see No. 1340), which was written in refutation of Shâh 'Abd ul-'Azîz's Tuhfah-i Aşnâ 'Ashariyah (see No. 1273).

Author : Zuhûr ul-Haq ظهور الحق.

Beginning :—

اما بعد ذکرة و شکره بالقلب و اللسان و الصلوة والسلام الخ *

The author, who speaks of Shâh 'Abd ul-'Azîz (*d.* A.H. 1239 = A.D. 1823) in the present tense, seems to be identical with Shâh Zuhûr ul-

Ḥaḡ Chishtî, of Phulwârî, Patna, who, according to a chronogram in the Kulliyât-i Ḥasrat, (No. 448) fol. 108^a, died on 14 Jumâdâ I, A.H. 1279=A.D. 1864. In the colophon of the treatise, No. 1636, dated A.H. 1233, the scribe Pir Muḥammad gives us to understand that he was a pupil of our author.

Written in ordinary Ta'liq.

Dated 7th Jumâdâ II, A.H. 1234.

Scribe: بىر محمد ولد شيخ محمد نظام بن شيخ ولى محمد.

IV.

fol. 40^a-99^a.

No. 1635.

تنويرات

TANWÎRÂT.

A Sûfic tract by the same Zuhûr ul-Ḥaḡ.

Beginning:—

الحمد لله الذى يهدى من يشاء وهو علم بالمهتدين و الصلوة والسلام الخ *

The tract deals with various topics of Sûfism relating to God, His attributes and unity, the soul and its spiritual progress, mystical love and devotion, etc., etc. Each topic is introduced by the word تنوير.

Written by the scribe of the preceding treatise.

Dated Dhaulpûrah, 'Azîmâbâd, 28 Dûlqa'd, A.H. 1233.

V.

fol. 100^b-118^a.

No. 1636.

ماية ايمان

MÂYAH-I ÎMÂN.

Or

“The Stock of Faith.”

An exposition of the fundamental articles of faith according to the Sunnî school, by the same Zuhûr ul-Ḥaḡ.

Beginning:—

همه صفات وجوبیه و نعوت الوهیه ثابت است بهر پروردگار
هیجده هزار عالم النج *

The author says in the preface that he wrote this treatise for the use and benefit of Persian students. Each subject is *introduced* by the word فصل.

Written by the same scribe پیر محمد who, according to the colophon here (fol. 118^a), was a pupil of the author Zuhûr ul Haq:—

نسخه مایه ایمان من تصنیف مولانا و مرشدنا جناب مولوی ظهور
الحق صاحب دام الله ظله و انضاله کاتب الحروف حقیر شیخ پیر محمد
پتاریچ ذالکجه سنه ۱۲۳۳ هجری اختتام یافت النج *

VI.

fol. 118^b–134^a.

No. 1637.

(رقعات ظهور الحق)

(RUQA'ÂT-I ZUHÛR UL-HAQ.)

A collection of letters to and from the same Zuhûr ul-Haq, collected by his disciple Gulâm Şâmin غلام ثامن.

Beginning:—

ستایش و نیایش مولائی را که ظل ولایتش مومنانرا یوماً فیوماً
از ظلمت بیرون کند النج *

In the preface Gulâm Şâmin gives us to understand that in his youth he placed himself under the tuition of Faşîh ud-Dîn Jaunpûrî. Subsequently he performed long journeys in search of a true divine, and visited the leaders and heads of almost all the religious and Şûfî creeds. Being disappointed on all sides, he was about to resign himself to the faith of the Imâmiyah sect of the Shî'ah community, when, by good luck, he happened to visit the *Khânqâh* at Phulwârî (in Patna), and found there the eminent saint Shâh Hâfîz Zuhûr ul-Haq, who eventually showed him the right path. Gulâm Şâmin then adds that he collected the letters of the Shâh as a token of his gratitude towards him.

The letters relate mostly to a discussion on the contents of Zuhûr ul-Haq's تنويرات (see No. 1635).

Not dated.

Written by the same scribe: پير محمد.

(15)

(Nos. 1638-1642.)

fol. 183; lines 15; size 9×7 ; $6\frac{3}{4} \times 4\frac{1}{2}$.

A very valuable and interesting collection of five Şûfic treatises containing the discourses and spiritual teachings of the five most renowned successive Shaykhs of the Chishtî order, collected by the Khalifah or the chief disciple of each.

I.

fol. 1^b-18^a.

No. 1638.

انيس الارواح

ANÎS UL-ARWÂḤ.

Discourses and spiritual teachings of Shaykh 'Uṣmân Hârûnî, a disciple and Khalifah of Khwâjah Hâfi Sharif Zandânî. The author of the Mir'ât ul-Asrâr, who gives a detailed account of Shaykh 'Uṣmân's death, fol. 250^a-254^a, says that the Shaykh died at Mecca, where he had finally settled, on the 6th of Shawwâl, A.H. 607=A.D. 1210; see also Maṭlûb uṭ-Ṭalibîn (Ethé, Ind. Office Lib. Cat. No. 653, col. 321). The author of the Khazînat ul-Aṣfiyâ, pp. 238-241, however, fixes the Shaykh's death on the 5th of Shawwâl, A.H. 617=A.D. 1220; see also Safînat ul-Auliya (Lib. MS.), p. 86, where the date is given as 6th Shawwâl, without mention of the year.

The discourses were collected by the Shaykh's Khalifah, the renowned saint Khwâjah Mu'in ud-Dîn Chishtî Ajmîrî, who was born in Sîstân in A.H. 537=A.D. 1142 and died at Ajmîr on the 6th of Rajab, A.H. 633=A.D. 1235 (see No. 53).

Beginning:—

الحمد لله رب العالمين بدان اسعدك الله تعالى از
کلمات و انفس شينخ المعظم و المكرم خواجه عثمان هاروني شنيده شد
برسالة كه انيس الارواح نام است نيشته آمد الحمد لله رب العالمين

دعاگويي مسلمانان درويش فقير حقيّر اضعف عباد الله معين الدين حسن
سنجري (سنجري read) در شهر بغداد در مسجد خواجه جنيد بغدادى
قدس سره دولت پابوس حاصل شد الخ *

We learn from the preface that Khwâjah Mu'in ud-Dîn collected and wrote down these discourses at Bagdâd from the lips of his spiritual guide Shaykh 'Uṣmân Hârûnî, delivered in twenty-eight sittings on the following subjects :—

- | | |
|---------------------------|---|
| on fol. 3 ^a . | مجلس اول — سخن در احکام ايمان |
| on fol. 3 ^b . | مجلس دوم — در مناجات مهتر آدم عليه السلام |
| on fol. 4 ^b . | مجلس سوم — در خرابی شهرها |
| on fol. 5 ^a . | مجلس چهارم — در فرمانبرداری شوهر |
| on fol. 6 ^a . | مجلس پنجم — در صدقه دادن |
| on fol. 7 ^a . | مجلس ششم — در شراب مويز |
| on fol. 7 ^b . | مجلس هفتم — در آزار مومن |
| on fol. 8 ^a . | مجلس هشتم — در قذف |
| on fol. 8 ^b . | مجلس نهم — در کسب |
| on fol. 10 ^a . | مجلس دهم — در مصيبت |
| on fol. 10 ^b . | مجلس يازدهم — در کشتن جانوران |
| on fol. 12 ^a . | مجلس دوازدهم — در سلام کردن |
| on fol. 12 ^b . | مجلس سيزدهم — در کفارت نمازهای گذشته |
| on fol. 13 ^a . | مجلس چهاردهم — در فاتحه |
| on fol. 13 ^b . | مجلس پانزدهم — در صفت جنت |
| on fol. 14 ^a . | مجلس شانزدهم — در فضيلت مسجد |
| ib. | مجلس هفدهم — در دنيا و گرد کردن مال |
| on fol. 14 ^b . | مجلس هجدهم — در عطسه زدن |
| on fol. 15 ^a . | مجلس نوزدهم — در بانگ نماز |
| on fol. 15 ^b . | مجلس بيستم — در مومن |
| on fol. 16 ^a . | مجلس بيست و يکم — در حاجت روا کردن |

- ib. مجلس بست و دوم — در آخر الزمان
 on fol. 16^b. مجلس بست و سبوم — در تفکر و یاد کردن مری
 ib. مجلس بست و چهارم — در چراغ فرستادن بمسجد
 ib. مجلس بست و پنجم — در درویشان
 fol. 17^a. مجلس بست و ششم — در شلوار داشتن و پیرامن
 fol. 17^b. مجلس بست و هفتم — در علما و امیران جابر
 ib. مجلس بست و هشتم — در توبه اهل سلوک

A copy of the work is noticed in Bûhâr Lib. Cat. vol. i, p. 130.

II.

fol. 19^b-54^b.

No. 1639.

دلیل العارفین

DALÎL UL-‘ÂRIFÎN.

Discourses and teachings of the celebrated saint *Khawâjah Mu‘in-ud-Dîn Chishtî*, collected by his disciple and *Khalifah Khawâjah Qutb-ud-Dîn Bakhtiyâr Kâkî ‘Ushî* اوشی بختیار کاکى اوشى.

Beginning:—

این صحیفه علوم ربانی و تحفه فقه مبانی از کلمات جان پرور ملک
 المشایخ خواجه معین الدین حسن سجزی شنوده می آمد
 جمع کرده شد در این مجموعه که نام اوست دلیل العارفین الخ *

Khawâjah Qutb-ud-Dîn Bakhtiyâr Kâkî was born in *Ush* (south-east of *Andijân* in *Fargânah*). His father *Khawâjah Kamâl-ud-Dîn* died when he was only a child 18 months old. When he was five years old his mother left him under the tuition of *Abû Hafṣ* who, says the author of the *Mir‘ât-ul-Asrâr*, “fully adorned the boy with moral, religious and spiritual beauties.” He then went to *Bagdād* and there at the mosque of *Imâm Abul Layṣ Samarqandî* he became the disciple of the great *Khawâjah Mu‘in ud-Dîn Chishtî*, in the presence of *Shaykh Shihâb. ud-Dîn Suhrawardî*, *Shaykh Auḥad ud-Dîn Kirmânî*, *Shaykh Burhân ud-Dîn Chishtî* and *Shaykh Muḥammad Isfahânî*. These events, says the author of the *Mir‘ât-ul-Asrâr*, took

place when Bakhtyâr Kâkî was eighteen years old. He then came to Multân, where he met Shaykh Bahâ-ud-Dîn Dakariyâ and Shaykh Jalâl-ud-Dîn Tabrizî. It was at Multân that his disciple and Khalifah Khwâjah Farîd-ud-Dîn Ganj Shakar met him for the first time. From Multân he came to Dihlî, where the then reigning sovereign Sultân Shams-ud-Dîn Iltamish became his faithful follower and visited him once a week. During his stay at Dihlî he attracted a large number of devotees and saints, among whom the most distinguished were Shaykh Jamâl-ud-Dîn Muḥammad Bistâmî (the then Shaykh-ul-Islâm of Dihlî), Qâdî Ḥamid-ud-Dîn Nâgûrî, Shaykh Badr-ud-Dîn Ġaznawî and others. On the death of Jamâl-ud-Dîn Muḥammad Bistâmî, the Sultân offered Kâkî the post of Shaykh-ul-Islâm, but he refused it and it was given to Shaykh Najm-ud-Dîn Ṣugrâ. During his stay at Dihlî, he was twice visited by Khwâjah Mu'in-ud-Dîn Chishtî. Towards the close of his life, Bakhtyâr Kâkî visited Khwâjah Mu'in-ud-Dîn at Ajmir, and twenty days after his return to Dihlî he received the news of the Khwâjah's death. It is related by almost all his biographers that once, when Bakhtyâr Kâkî was attending a singing party at the house of his neighbour Shaykh 'Alî Sikzî (a relative of Khwâjah Mu'in-ud-Dîn Chishtî), the singer recited the following verse of Shaykh Aḥmad Jâm :—

کشتگان خنجر تسلیم را هر زمان از غیب جانی دیگر است

This verse acted upon Kâkî with such force that he fell into a sudden ecstasy. It lasted for three or four days until he died, Monday, 14th Rabi' I, A.H. 633=A.D.1235. He was buried near the Hauḍ-i-Shamsî at Dihlî. He left two sons, viz. (1) Shaykh Aḥmad, also called Khwâjah Aḥmad Tamâchî, who was still alive in the time of Khwâjah Nizâm-ud-Dîn Auliya (d. A.H. 725=A.D. 1324) and is buried by the side of his father, and (2) Shaykh Muḥammad, who died at an early age. As for his title Kâkî, it is said that every day one or more dry loaves (*kâk*), as much as sufficed for the members of his family present, were found in the balcony of his room, or, according to some, under his *Muṣallâ* (prayer carpet). Bakhtyâr was the pet-name given to him by his spiritual guide Khwâjah Mu'in-ud-Dîn.

For his life see Akhbâr-ul-Akhyâr, pp. 29-32; Mir'ât-ul-Asrâr, foll. 320^b-327^b. The work is mentioned in Rieu, iii, p. 973.

The discourses begin with the date 5th Rajab A.H. 512=A.D. 1118, بتاریخ پنجم ماه رجب سنه اثنی عشر و خمسمائة. This is evidently erroneous, as Khwâjah Mu'in-ud-Dîn was born in A.H. 537=A.D. 1142, i.e. twenty-five years after that date.

The discourses are arranged under two main headings, called *Qism*, viz. در فقه و صلوة و تسبیح و اوراد و جز آن, on fol. 19^b and در سلوک و فواید آن, on fol. 45^a.

III.

foll. 55^b-75^a.

No. 1640.

فواید السالکین

FAWÂ'ID US-SALIKÎN.

Discourses and spiritual teachings of Khwâjah Qutb-ud-Din Bakhtiyâr Kâkî Ūshî, collected by his disciple and spiritual successor Shaykh Farid-ud-Din Ganj-Shakar Mas'ûd Ajûdhanî شیخ فرید الدین گنج شکر مسعود اجودھانی.

Beginning:—

این سلوک اسرار الہی و این فواید نامتناہی از لفظ دربار گھر نثار
ملک المشائخ قطب الحق و الدین بختیار اوشی ادام اللہ تقواہ کہ
بیان انفس ستودہ ایشان در مجموعہ کہ نام اوست فواید السالکین نوشته
آمد بتوفیق اللہ تعالی بتاریخ روز جمعہ غرہ ماہ رمضان المبارک سنہ اربع
و ثمانین و خمسماية الف *

The author of the *Mir'ât-ul-Asrâr*, fol. 359^b, on the authority of the *Siyar-ul-Auliya* of Sayyid Muhammad Kirmânî, a disciple of Shaykh Nizâm-ud-Din Auliya, says that the genealogy of Ganj-Shakar reaches to Farrukh Shâh 'Âdil, who was the king of Kâbul before the Gaznavî dynasty began. When Kâbul fell into the hands of the Gaznavides, the children of Farrukh Shâh were still living there, and there they continued until the devastation of the city by Chingîz Khân, when the great grandfather of Ganj-Shakar was killed. Subsequently his grandfather, Qâdî Shu'ayb, emigrated to Lahore with the whole family, and was appointed Qâdî of [in the Safinat-ul-Auliya (Lib. MS. p. 90) کہول وال] near Multân. Ganj-Shakar's father, Jamâl-ud-Din Sulaymân, who also was the Qâdî of [کہول وال], left three sons, the first being Shaykh 'Izz-ud-Din Maḥmûd, the second Shaykh Farid-ud-Din Mas'ûd and the third Shaykh Najib-ud-Din Mutawakkil. Their mother, the daughter of Maulânâ Wajih-

ud-Dîn Khufandî, was a pious woman of great sanctity. The author of the *Safinat-ul-Auliya loc. cit.*, says that 'Izz-ud-Dîn Maḥmūd (who, according to the author of the *Mir'ât-ul-Asrâr loc. cit.*, was the eldest brother of Ganj-Shakar) was the name of Khwâjah Ganj-Shakar's father, and that on his paternal side the Khwâjah was descended from 'Umar the second Caliph. In his youth Ganj-Shakar left the parental roof in search of knowledge, and reached Multân where he, while busy in studying the book *Nâfi'* at the mo-que of Minhâj-ud-Dîn Tirmidî, was visited by Qutb-ud-Dîn Bakhtyâr Kâkî. He then went to Qandahâr, and after staying there for five years, visited Bagdâd, where he met Shaykh Shihâb-ud-Dîn Suhrawardî. From Bagdâd he came to Bukhârâ, and then, after visiting several eminent Shaykhs at Badakhshân, returned to Multân, where he met the celebrated saint Shaykh Bahâ-ud-Dîn Dakariyâ. He then came to Dihlî and became the disciple of Khwâjah Qutb-ud-Dîn Bakhtyâr Kâkî in the presence of Qâdî Hamid-ud-Dîn Nâgûrî, Maulânâ 'Alî Kirmânî, Sayyid Nûr-ud-Dîn Mubâarak, Shaykh Nizâm-ud-Dîn Auliya, Maulânâ Slams Turk, Shaykh Maḥmūd Mû'inah-Dûz and others. It is said that he was in the habit of fasting continually, and once, overcome by hunger, placed his hand on the ground, and took some clay or pebbles, which, when put into his mouth, tasted sweet like sugar (شکر). From that time, it is said, he became known as Ganj-Shakar (store of sugar). Another narration given by the author of the *Siyar-ul-Auliya* (a disciple of Nizâm-ud-Dîn Auliya) and quoted by the author of the *Akḥbâr-ul-Akhyâr* and subsequent biographers, is that on one occasion Khwâjah Ganj-Shakar met a merchant carrying a large number of loads of sugar. The Khwâjah asked for a handful of sugar from the merchant, who replied that the loads contained salt. Upon this Ganj-Shakar observed—"they might be of salt." On reaching his destination the merchant, to his astonishment and chagrin, found that all his loads were salt instead of sugar. He immediately returned to Ganj-Shakar and fell prostrate before him in repentance. The Khwâjah then observed—"they might be of sugar," and the merchant on his return found his loads were sugar. In order to avoid the rush of people, Ganj-Shakar fled from one city to another, until he reached Ajûdhan (better known as Pâkpatan) in Multân, where he finally settled and died, according to Akḥbâr-ul-Akhyâr, *Safinat-ul-Auliya* and some others, on 5 Muḥarram, A.H. 664=A.D. 1265 (but according to *Mir'ât-ul-Asrâr*, A.H. 668=A.D. 1269) at the age of ninety-five. He left five sons and three daughters, full particulars of whom will be found in the *Siyar-ul-Auliya*.

The dates of these discourses range from the first day of Muḥar-
VOL. XVII.

ram, A.H. 584=A.D. 1188 to the 5th of Muḥarram, A.H. 585=A.D. 1189. A Sūfic tract by Farid Ganj-Shakar, entitled گنج الاسرار is noticed under No. 1685.

IV.

foll. 76^b-139^b.

No. 1641.

راحت القلوب

RÂḤAT-UL-QULŪB.

Utterances of Khwājah Farīd-ud-Dīn Mas'ūd Ganj-Shakar, collected by his spiritual successor Shaykh Nizām-ud-Dīn Muḥammad Badā'ūnī, entitled Sultān-ul-Mashā'ikh and Nizām Auliya. See No. 1357.

Beginning:—

الحمد لله رب العالمين ندانكه اين جواهر گنج الهام
رباني آلم *

V.

foll. 140^b-183^b.

No. 1642.

راحت المحبين

RÂḤAT-UL-MUḤIBBĪN.

Discourses and spiritual teachings of Shaykh Nizām-ud-Dīn Muḥammad Badā'ūnī, entitled Sultān-ul-Mashā'ikh and Nizām-ul-Auliya, collected by his most favourite disciple, the celebrated Amīr Khusrāu of Dihlī (d. A.H. 725=A.D. 1324), who has been mentioned in connection with his poetical works, pp. 176-199.

Beginning:—

اين انوار اسرار الهی و این آثار اخبار نامتغاهی از انفس متبرک
خواجه راستين نظام الحق و الشرع و الدين نوشته آمد *

In the beginning Amīr Khusrāu, who designates himself خسرو لاچين, says that he collected these discourses relating to the accounts of prophets and saints from the lips of his spiritual guide Shaykh

Nizâm Auliâ on different dates. He further adds that when he visited the *Shaykh* on Monday, 20th Rajab, A.H. 689=A.D. 1290, he (*Khusrau*) mentioned to him that on a former occasion he had collected some discourses of the *Shaykh* in the form of a book entitled *افضل الفوائد*, and now wished to make a second collection of discourses relating, preferably, to the history of the prophets and to spiritualism.

The discourses, uttered, as usual, in several successive sittings, begin with Monday, 20 Rajab, A.H. 689=A.D. 1290 and end with Saturday, 9 Muḥarram, A.H. 691=A.D. 1292.

The work is mentioned by Rieu, vol. iii, p. 973, who could not however, ascertain the name of *Khusrau*.

Nizâm Auliâ's discourses were also collected by another favourite disciple, the eminent poet Mir Ḥasan Dihlawî (see vol. i, p. 196), and entitled *فوائد الفواد* (see Rieu, iii, p. 972).

All five treatises are written in a clear and legible Nasta'liq.

Not dated; apparently 19th century.

(16)

(Nos. 1643-1647).

fol. 216; lines 19; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{4}$.

A collection of five treatises, Persian and Arabic.

I.

fol. 1^b-38^a.

No. 1643.

اربعين

ARBA'ÎN.

A *Shi'ah* collection of forty Ḥadîṣ.

Author: Nûr ud-Dîn Muḥammad bin Abul Qâsim Ḥabîb Ullah ul-Wâ'iz ul-Isfahânî نور الدين محمد بن ابر القاسم حبيب الله الراعي الاصفهاني
Beginning:—

خبر خبر خبر فتح الكلام و انبا انبا انباء بين الخاص و العام الخ *

In the preface the author says that although there existed several *Araba'îns*, written by eminent scholars and traditionists of past times, none of them contained *Aḥādîṣ-i Qudsiyah* (i.e. Ḥadîṣ revealed by God). The author therefore wrote the present one containing a collection of forty such Ḥadîṣ.

There is a lacuna after fol. 1^b, and the first seven Ḥadīṣ are wanting. The eighth runs thus on fol. 2^b:—

الحديث الثامن يا احمد العجب من النعم *

Each Ḥadīṣ is followed by a paraphrase and an explanation in Persian.

II.

foll. 38^b–174^b

No. 1644.

اربعين

ARBA'ĪN.

Another Arba'īn or collection of forty Ḥadīṣ, entitled Risâlat ul-
'Aliyah fi Ahâdiṣ un-Nabawīyah احاديث في رسالة العلية في النبوة.

Author: Ḥusayn bin 'Alī ul-Wâ'iz ul-Kâshifi حسين بن علي الواعظ الكاشفي.

Beginning:—

الحمد لله الذي زين شريف السيادة بانوار اثار سنن السيد السند

الامين النعم *

The author (*d.* A.H. 910=A.D. 1504), who has been repeatedly mentioned in this Catalogue, dedicates the present work, like his others, to his patron Amīr 'Alī Shīr Nawâ'ī.

The work is divided into eight *Asl*. Each *Asl* consists of five *Wasl*, each of which treats of a Ḥadīṣ. The explanation of the Ḥadīṣ is intermixed with verses, and is illustrated by anecdotes relating to eminent persons and saints.

The treatise ends with some verses in which the date of composition is wrongly given as A.H. 675=A.D. 1272 : ز ششصد فزون بود هفتاد و پنج, which, probably, is a mistake for A.H. 875=A.D. 1470 in which case the reading should have been ز هشتصد فزون بود هفتاد و پنج.

III.

fol. 174^b–194^a.

No. 1645.

اوصاف الاشراف

AUŞÂF UL-ASHRÂF.

A treatise on spiritual life.

Author: Naşir ud-Dîn Muḥammad bin Muḥammad bin Ḥasan
 uṭ-Ṭûsî نصر الدين محمد بن محمد بن حسن الطوسي.

Beginning:—

سپاس بيقیاس بار خدای را که بسبب آنکه هیچ عقل را قوت اطلاع
 بر حقیقت او نیست الخ *

Naşir ud-Dîn Ṭûsî, the well-known philosopher and astronomer (born in Ṭûs, A.H. 597=A.D. 1201 and died in Baġdâd, A.H. 672=A.D. 1274), has been mentioned in connection with his popular philosophical work اخلاق ناصری (see Nos. 938–940) and several astronomical works. He wrote the present work at the desire of the eminent Wazîr Shams ud-Dîn Muḥammad bin Eahâ ud-Dîn Muḥammad ul-Ṭuwaynî.

The work consists of the following six *Bâb*, each of which, with the exception of the last, is sub-divided into six *Faṣl*:—

Bâb I, on fol. 175^a. باب اول در مبداء حرکت

Bâb II, on fol. 178^a. باب دوم در ازاله عوائق و قطع و موانع از سیر و سلوک *

Bâb III, on fol. 182^a. باب سوم در سیر و سلوک در طلب کمال و بیان احوال سالک *

Bâb IV, on fol. 187^b: باب چهارم در احوالی که مقارن سلوک حاصل شود *

Bâb V, on fol. 190^b: باب پنجم در ذکر احوالی که اهل سلوک را سانع شود بعد از وصول مطلوب *

Bâb VI, on fol. 194^a: باب ششم در فنا

For other copies see Rieu ii, p. 829, No. xiii; Flescher, Cat. Dresden, No. 348; W. Pertsch, Berlin Cat., p. 35, No. 15, and p. 274, No. 3; Ethé, Ind. Office Lib. Cat. Nos. 1809–1810; As. Soc. Bengal,

Cat. No. 1182. See also Hâj. Khal., vol. i, p. 494; Browne, Lit. Hist., ii, p. 486. The work was lithographed, Bombay, A.H. 1301.

IV.

foll. 194^a-201^b.*Arabic.*

No. 1646.

تفسير سورة الاخلاص والمعوذتين

TAFSÎR-I SÛRAT UL-IKHLÂŞ WAL-MU'AUWIDATAYN.

A commentary on the Sûrahs *Ikẖlâş* and the *Mu'auwidatayn*.

Author: Abû 'Alî ul-Ḥusayn bin 'Abd Ullah ibn us-Sînâ: ابو علي الحسن بن عبد الله ابن السينا.

Beginning:—

قوله تعالى قل هو الله احد الهو المطابق هو الذي لا يكون النعم *

The author, popularly called *Shaykh ur-Ra'is* شيخ الرئيس, and better known in Europe by the name of Avicenna, has immortalized his name as the most distinguished of all the Arabian Philosophers and Physicians. He was born at Afshinah in Bukhârâ, according to overwhelming authorities, in A.H. 370=A.D. 980, but according to some in A.H. 363=A.D. 973. At first he was a physician to the Samanid king Nûh bin Mansûr (A.H. 365-387=A.D. 975-997) and then to Shams ul-Ma'âlî Qâbûs bin Washamgîr, the Delemit, after whose dethronement, A.H. 403=A.D. 1012, he went to Jurjân, where he began to write his famous Book of the Canon (القانون). Subsequently he went to Hamadân and became the Wazîr of Shams-ud-Daulah, after whose death he was appointed physician to 'Alâ ud-Daulah, who ruled over Iṣfahân A.H. 398-433=A.D. 1007-1041. He died in A.H. 428=A.D. 1037. See Cat. of this library, vol. iv, No. 19. For further particulars of the author and his numerous compositions see Brock i, pp. 452-458, where the present commentary is mentioned in two separate parts under Nos. 1 and 2. His well-known Persian work on philosophical sciences, entitled دانش نامه علائى, is noticed in Rieu ii, p. 433 and Ethé, Ind. Office Lib. Cat. No. 2218.

V.

foll. 201^b-216^a*Arabic.*

No. 1647.

(مجموعہ حدیث)

(MAJMU'AH-I HADÎŞ.)

A collection of Shî'ah traditions on the eminence of Ahl-i Bayt.

Beginning:—

قال امير المؤمنين صلوات الله و سلامه عليه بسلامان رضى الله عنه
يا سلمان اخلص العمل النج *

Written in ordinary Nasta'liq.

Not dated, 19th century.

The latter portion of the MS. is so worm-eaten in several places
as to be illegible.

Several seals of the ex-kings of Oude are found at the beginning
and end of the copy.

(17)

(Nos. 1648-1652).

foll. 142; lines 18-19; size 8×5; 6½×3½.

A collection of five astronomical treatises.

I.

foll. 1^b-77^b.

No. 1648.

شرح بیست باب

SHARḤ-I BÎST BÂB.

A copy of 'Abd ul-'Alî bin Muḥammad ul-Barjandî's commentary
on Naṣîr ud-Dîn Tûsî's treatise on the astrolabe. See Nos. 1045-
1047.

Begins as usual—

فاتحہ خطاب در ہر باب و خاتم مقال در ہمہ حال النج *

The earlier portion of the treatise contains copious marginal
notes. The text is overlined in red. Diagrams here and there.

Foll. 1^b-46^a are written in ordinary Nasta'liq.

Foll. 46^b-77^b, ordinary Naskh, by ابا بكر, whose name appears at the end of No. 1651.

Dated Ramadân, A.H. 1051.

II.

foll. 77^b-86^a

No. 1649.

رساله در معرفت اعمال ربع مجیب آفاق

RISÂLAH DAR MA'RIFAT-I A'MÂL-I
RUB' MUJAYYIB-I ÂFÂQ.

A treatise on the use of the quadrant.

Author: Nûr (bin) Sirâj نور سراج.

Beginning:—

حمد بی نهایت علیمی را و ثناء بی غایت حکیمی را که ربع
مسکون بعلم علم علما و حکمت حکما الخ *

The treatise is divided into a *Muqaddimah*, nineteen *Bâb* and a *Khâtimah* as follows:—

Muqaddimah, fol. 78^a: در تعریف ربع مجیب و القاب و تسمیه

Bâb I, fol. 78^a: در گرفتن ارتفاع

„ II, fol. 78^b: در معرفت قوس و جیب و سهم و وتر

„ III, fol. 79^a: در معرفت ارتفاع آفتاب در نصف النهار

„ IV, fol. 79^b: در معرفت میل اول و میل ثانی

„ V, fol. 80^a: در معرفت عرض بلد

„ VI, fol. 80^b: در معرفت ظل

„ VII, fol. 81^a: در معرفت ارتفاع از ظل

„ VIII, fol. 81^a: در معرفت تعدیل النهار و قوس النهار و ساعات

النهار و ساعات الليل *

„ IX, fol. 81^b: در معرفت دایره و فصل دایره

„ X, fol. 82^b: در معرفت ارتفاع از دایره

„ XI, fol. 82^b: در معرفت سمت مشرق و سمت مغرب

„ XII, fol. 83^a: در معرفت سمت ارتفاع

„ XIII, fol. 83^b: در معرفت جهات اربعه

„ XIV, fol. 84^a: در معرفت ساعات

- Bâb* XV, fol. 84^b : در معرفت ساعات صبح و شفق
 ,, XVI, fol. 84^b : در معرفت اوقات پنجگانه
 ,, XVII, fol. 85^a : در معرفت سمت قبله

There is a lacuna after fol. 85^b, and the latter portion of the seventeenth *Bâb*, the whole of the eighteenth and the nineteenth, together with the earlier part of the *Khâtimah* are missing.

The treatise is noticed in Rieu ii, p. 827^b.

Written by the scribe of the latter portion of No. 1648. *

III.

foll. 86^b–87^b.

Arabic

No. 1650.

رسالة هيئت

RISÂLAH-I HAY'AT.

A short Arabic tract on astronomy treating of the distances and sizes of the planets, without title or author's name.

Beginning:—

والمركز هر الذي فيه الخيط ويسمى القطب قوس الارتفاع
 هو المحيط با الربع المقسوم النجم *

Written by the scribe of the preceding treatise.

IV.

foll. 87^b–131^a.

No. 1651.

حل اسطرلاب

HALL-I USTURLÂB.

A treatise on the astrolabe.

Author: Abul *Khayr* Muhammad ul-Fârisi: ابر الخیر محمد الفارسی

(sic) الفارسی .

Beginning:—

خوبترین صورتی که از حجره خیال بارگاه مقال جلوه گر آید
 النجم *

The author seems to be identical with the author of the منتخب من حل تقويم, two copies of which are noticed in Ethé, Ind. Office Lib. Cat. Nos. 2248-2249.

The work consists of an Introduction, called *Āgâz*, some *Satr* and a conclusion termed انجام.

Foll. 90^a-91^b, belong to some Arabic tract on astronomy.

Written by the scribe of the preceding treatise.

V.

foll. 131^a-142^b.

Arabic

No. 1652.

تلخيص المفتاح

TALKHÎŞ UL-MIFTÂH.

An Arabic tract on arithmetic.

Author: Jamshîd bin Mas'ûd bin Maḥmûd ut-Tabîb ul-Kâshânî, entitled Giyâş. جمشید بن مسعود بن محمود الطیب الکاشانی الملقب بغیاث

Beginning:—

الحمد لله الواحد الاحد الفرد القديم الصمد الذي النعم *

The author, who died c.A.H. 840=A.D. 1436, (see Ahlwardt, Berlin Cat. No. 5992), was employed by Mirzâ Ulugh Beg in the astronomical observations commenced at Samarqand, A.H. 823=A.D. 1420.

A treatise on astronomy, مختصر در علم هیئات, by this author, is noticed in Rieu ii, p. 869.

The present tract is an abridgement made by the author himself of his larger work مفتاح الحساب. See Hâj. Khal. vol. vi, p. 12; Loth, Arab. Cat. No. 756—II; Brock. vol. ii, p. 212.

It is divided into thirty *Fasl*.

Written by the scribe of the preceding treatise.

The MS. is in a damaged condition.

(18)

(Nos. 1653-1657.)

foll. 46; lines 11; size $10 \times 6\frac{1}{4}$; 6×3 .

A collection of five explanatory works on the Qurân.

I.

foll. 1-11^b

No. 1653.

A treatise dealing with the orthographical changes of certain words in the Qurân.

Neither the author's name, nor the title of the work, is given anywhere, and it begins without any preface thus :

وَالْأَ دَرِ قُرْآنِ پَنجَاهَ وِیکْ جَا وَاَقَعِ اسْتِ هَمِّهِ بَغِیرِ نُونِ اسْتِ مَکَرِ
دِهْ جَا کِهْ بَذُونِ نُوِیْسَنَدِ النِّخْ *

Words of slight orthographical changes occurring in the Qurân are grouped together and explained. They are arranged in the order of *Sûrahs*.

II.

foll. 12^b-21^b.

No. 1654.

مَقْدَمُهُ فِی قَوَانِینِ التَّرْجَمَةِ

MUQADDIMAH FÎ QAWÂNÎN UT-TAR-JAMAH.

A treatise dealing with the rules and regulations to be observed by the translators of the Qurân.

Author: Walî Ullah bin 'Abd ur-Rahîm وَلِیُّ اللّٰهِ بِنِ عَبْدِ الرَّحِیْمِ

Beginning:—

الْحَمْدُ لِلّٰهِ وَاهْبِ الْعَطِیَّاتِ مَلِیْهِمُ الْحُكْمُ وَ الْمَجْدَاتِ وَ الصَّلَوةُ وَ السَّلَامُ
الْاِتْمَانُ عَلٰی سَیِّدِ الْبَشَرِ النِّخْ *

The author, *Shâh Walî Ullah* (d. A.D. 1176=A.D. 1762), who has been repeatedly mentioned in this Catalogue, says in the preface that

He laid down these rules at the time of his translation of the Qurân. By this translation he probably means his فتح الرحمن, noticed under Nos. 1157-1158.

III.

foll. 22^b-29^b.

No. 1655.

مقدمه فتح الرحمن

MUQADDIMAH-I FATH UR-RAḤMÂN.

Shâh Wali Ullah's introduction to his translation of the Qurân فتح الرحمن (see Nos. 1157-1158).

Beginning :—

حمد نا محدود خدای را تبارک و تعالیٰ الخ *

The introduction ends with a prayer to be read after finishing the recitation of the Qurân, beginning thus :

صدق الله صدق الله على العظيم وصدق رسوله النبي الكريم الخ *

IV.

foll. 35^a-44^b.

No. 1656.

رساله ضابطه قرآن

RISÂLAH-I DÂBITAH-I QURÂN.

A treatise on the correct reading of the Qurân.

Beginning :—

روایت کرد حضرت امیر المومنین علی ابن ابی طالب علیه الصلوٰة و السلام هر که ضابطه قرآن دانسته ختم کند الخ *

The tract begins without a preface and the author's name could not be traced.

It consists of the following Bâb :

باب الادغام, on fol. 36^a.

باب الاظهار, on fol. 37^a.

- باب الترفيق الرائ , on fol. 38^a.
 باب التفخيم الرائ , on fol. *ib*.
 باب المد المد , on fol. 38^b.
 باب الانقلاب , on fol. 40^a.
 باب الاختفاء , on fol. *ib*.
 باب التغليب , on fol. 41^a.
 باب الترفيق , on fol. *ib*.
 باب الاماله , on fol. 41^b.
 باب الاوقاف , on fol. *ib*.
 باب السجود الثلاث , on fol. 43^a.
 باب المختار الف , on fol. 43^b.

V.

foll. 45^b–46^b

No. 1657.

An enumeration of the *Sûrahs*, verses, words and letters of the Qurân.

Beginning :—

گویند که حجاج بن یوسف علمای عرب را چون عمرو بن العلاء *
 * العلاء النخ

All the treatises in the volume are written in ordinary Nasta'liq.

Scribe : احمد علي

Dated, Şâhibganj, Bihâr, 23 Rabi' I, A.H. 1251.

(19)

(Nos. 1658–1662.)

foll. 198; lines 15–20; size $9 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

A collection of five treatises.

I.

foll. 1^b–10^a

No. 1658.

رساله قافیه

RISÂLAH-I QÂFIYAH.

A treatise on Persian rhyme.

Author: Muḥammad Raushan, poetically surnamed Jûshish
 محمد روشن المتخلص به جوشش

Beginning :—

بعد حمد الہی و نعت حضرت رسالت پناہی کہ تحریر و تقریر آن
نامتناہیست الخ

In a short preface the author tells us that he wrote this tract for Mir Muḥammad Amīn by collecting materials from other treatises on the subject.

Written in ordinary Ta'liq.

Dated 14 Ramadân, 1213 Faṣlî.

II.

fol. 11^b-25^a.

No. 1659.

عروض الہندی

‘ARÛD UL-HINDÎ.

A treatise on Hindî prosody.

Author: Muḥammad ‘Âbid with the *takhalluṣ* Dil محمد عابد
المتخلص بہ دل

Beginning :—

بعد حمد رب العالمین و صلوات سید المرسلین و آلہ مخفی نماوند کہ
احقر محمد عابد المتخلص بدل الخ *

The work consists of a *Muqaddimah* and several *Faṣl*.

The title of the work forms a chronogram for the year A.H. 1176=A.D. 1762, in which it was composed.

Written by the scribe of the preceding treatise.

Dated 20 Shawwâl, A.H. 1220.

III.

foll. 26^a-70^b.

No. 1660.

نور نامه

NŪR NÂMAH.

An account of the Prophet's ascent to heaven.

According to the introductory heading the treatise contains an account of the Prophet's ascent to heaven, abridged from a larger work, called نور نامه, of which the present forms the seventh *Asl*.

Beginning:—

اصل هفتم در ذکر معراج رسول صلی الله علیه و سلم اختلاف است

در تاریخ که در کدام سال بود الخ *

Written in bold Ta'liq.

Dated 2 *Dulqa'd*, 1127 *Fashî*.

Scribe: فیض علی خان.

IV.

foll. 72^a-136^b.

No. 1661.

الفرج بعد الشدة

AL-FARAJ BA'D U_{SH}-SHIDDAT.

A fragment of *Husayn bin As'ad's* translation of *Abû 'Alî ul-Muhsin's* (*d.* A.H. 384=A.D. 994) *Al-Faraj Ba'd ush-Shiddat*. See No. 726.

This fragment not only contains a smaller number of anecdotes under each *Bâb*, but differs considerably in their arrangement. The arrangement of folios is hopelessly confusing. The treatise opens abruptly thus with the middle portion of the forty-eighth anecdote of *Bâb VII*, (corresponding to fol. 124^a, line 13 of No. 726):—

..... شک نکردم که او را وفات رسیده است و چون چند سال

بر آمد الخ *

and breaks off in the middle of the fourth anecdote of *Bâb VI* (corresponding to fol. 65^b, line 6 of No. 726).

Written in fair Nasta'liq.

Not dated; 17th Century.

V.

foll. 137^a-198^b.

No. 1662.

اربع عناصر

ARBA, 'ANÂŞIR.

A treatise on Persian and Arabic grammar and on logic.

Author: 'Alî bin Muḥammad علي بن محمد.

Beginning:—

حمد وافر مر آن کرمی را سزد که زیاده ازین دم زدن النج *

The main subjects treated in the work are :

(1) Persian grammar, fol. 137^b.(2) Arabic grammar, fol. 146^b.(3) Logic, fol. 175^b.

The treatise is incomplete and breaks off abruptly.

The latter portion is hopelessly damaged and contains big worm-holes.

All the treatises are written in ordinary Ta'liq.

Not dated ; 19th century.

(20)

(Nos. 1663-1666.)

foll. 22 ; lines 19 ; size $9\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3\frac{1}{2}$.

A collection of four treatises on Muhammadan law.

I.

foll. 1^b-10^b.

No. 1663.

رسالة میت

RISÂLAH-I MAYYAT.

A treatise dealing with the religious rites and ceremonies to be observed immediately before and after the death of a man, according to the Sunnî law.

Author: Abû Bakr ul-Fâ'id bin Muḥammad ul-Lâhaurî: ابوبکر الفایض بن محمد اللاهوری.

Beginning :—

سپاس بقیاس مرزاقی را که رحمت بی نهایتش طفل جانرا بشیر
دلپذیر از پستان ام کتاب پرورش داد انعم *

The author says in the preface that in his time, when Lâhaur was visited by a pestilence, people differed in opinion in respect of the religious rites and observances connected with the washing of dead bodies and other relevant functions. He therefore wrote the present treatise in Persian, so that it might be easily accessible to all. The legal decisions are supported by well-known standard works, such as *هدایه* - *وقایه* - *شرح العباد* - *کنز الرموز* - *جامع الرموز* - etc., etc.

The author does not give any title to the work, but on the fly-leaf at the beginning it is called *رسالة ميت*.

II.

fol. 11^a-15^b.

No. 1664.

منتاح الخیرات

MIFTÂḤ UL-KHAYRÂT.

A treatise dealing with the five fundamental principles of Islâm, viz. faith, prayers, alms, fasting and pilgrimage.

Author : Ismâ'il bin Lutf Ullah ul-Bâkharzî.

اسماعیل بن لطف الله البخاری

Beginning :—

الحمد لله رب العالمین بدان ای برادر من و سالک
راه یقین که میگوید انعم *

Dated 16 Dulhijjah, year not given.

III.

fol. 15^b-20^a.

No. 1665.

(رسالة جمعة)

RISĀLAH-I JUM'AH.

A treatise on the Friday Prayer.

Author: Rukn ud-Dīn 'Abd ul-Quddūs ul-Hanafī ul-Chishtī

رکن الدین عبد القدوس الحنفی الشیخی

Beginning:—

بعد حمد محمودی که جز او معبود در شریعت و مقصود در طریقت
و موجود در حقیقت نیست الخ *

The author says that he wrote this tract in reply to a question put to him by his brother Jamāl Khān.

IV.

fol. 20^a-22^b.

Arabic.

No. 1666.

مفتاح الانوار

MIFTĀḤ UL-ANWĀR.

An Arabic tract on the Soul.

Author: Maḥmūd bin 'Alī bin Maḥmūd Ḥalwā'i

محمود بن علی بن محمود حلوانی

Beginning:—

الحمد لله الذي انار قلوب المحبين بمشاعل انواره و اثار عقول
السالكين بكشف اسرار الخ *

The author says that he wrote this tract at the request of one of his friends. It is divided into twelve short sections called *Faṣl*.

On fol. 22^a the author refers to the well-known work عوارف المعارف by Shihāb ud-Dīn 'Umar bin Muḥammad us-Suhrawardī (d. A.H. 632=A.D. 1234), the spiritual guide of Shaykh Sa'dī.

The full title of the work, given in the preface, as well as at the end, is مفتاح الانوار في لطائف الاسرار.

All the four treatises are written in ordinary Ta'liq by one scribe.

Not dated; 19th century.

(21)

(Nos. 1667-1670.)

pp. 125 ; lines 13 ; size $10\frac{3}{4} \times 8\frac{1}{2}$; $8\frac{1}{4} \times 5\frac{1}{2}$.

A collection of four treatises.

I.

pp. 1-70.

No. 1667.

ابطال ضرورت

IBTĀL-I DURŪRAT.

A treatise containing an explanation of the changes introduced by modern writers in the forms and meanings of certain Arabic and Persian words.

Author: Râi Tek Chānd, with the *takhalluṣ* Bahār : رای ٹیکچند .
المتخلص به بہار .

Beginning:—

این نسخه کہ برہمزدہ تمثال ضرورت
نامی شدہ از غیب بابطال ضرورت

The name of the author does not appear in the text, but Blochmann, for whom the treatise was transcribed from a lithographed edition, says in a note in his own handwriting (p. 70), that the author is Râi Tek Chānd with the poetical *nom de plume* Bahār:—

” ابطال ضرورت تصنیف رای ٹیکچند متخلص بہ بہار در مطبع شرف
المطابع دہلی باہتمام خواجہ علی حسین مطبوع شد - ہر کدابی کہ بران
مہر چہاپہ خانہ نباشد مسروقہ است - سنہ ۱۲۶۸ ھ * ”

Another note by Blochmann runs thus on the same page:

“End—copied from the lithographed edition of the Ibtāl-i Zurūrat (out of print).”

For Tek Chānd Bahār see No. 814.

The work is divided into three *Qism* and a *Khâtimah* as follows:—

Qism I, on p. 1 قسم اول در تصرف لفظی

Qism II, on p. 40 قسم دوم در تصرف معنوی

Qism III, on p. 51 قسم سوم در تصرف لفظی و معنوی

Khâtimah, on p. 53 خاتمہ در بیان اقسام فارسی و تفریس و بعضی

فوائد عجیبہ و قواعد غریبہ *

Marginal and interlinear notes by Blochmann are found in many places.

II.

pp. 74-100.

No. 1668.

رساله عروض

RISÂLAH-I 'ARÛD.

Jâmi's treatise on prosody and metre. See No. 180-xv.

Beginning :—

* اصول او زان شعر را بر سه رکن نهاده اند سبب وتد فاصله النخ *

III.

pp. 102-110.

No. 1669.

رساله قافیه

RISÂLAH-I QÂFIYAH.

Jâmi's treatise on the rhyme of Persian poetry. See No. 180-xvi.

Beginning :—

بعد از تیمن به موزون ترین کلامی النخ *

pp. 111-113 blank.

IV.

pp. 114-125.

No. 1670.

رساله تحقیق رسم خط

RISÂLAH-I TAḤQÎQ-I RASM-I KHAT.

A very modern, but unique copy of a useful treatise dealing with the use of diacritical points in certain words.

Author : Âgâ Aḥmad 'Alî, آغا احمد علم

Beginning :—

در زبان عربی اصل اعراب بالحکمت است یعنی زیر زیر پیش الیم *

The author is not mentioned in the work, but according to the following note by Blochmann, p. 114, he is said to be Āgā Ahmad Ali, a distinguished Persian scholar who died only a few years ago :

“By Agha Ahmad Ali Persian Teacher, Calcutta Madrasah.”

At the end of the copy Blochmann remarks thus.

“A unique MS.”

All the treatises are written in fair Nasta'liq by one scribe.

On a fly-leaf at the end Blochmann's signature appears thus :

“J. H. BLOCHMANN,
Calcutta Madrasah, 1867.”

(22)

(Nos. 1671-1674.)

fol. 163 ; lines 5-17 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

A collection of four grammatical treatises.

I.

fol. 1^b-130^b.

No. 1671.

خلیص الفصول اکبری

KHALÎŞ UL-FUŞÛL-I AKBARÎ.

A commentary on Sayyid 'Alî Akbar's well-known grammatical work *فصول اکبری* (see Nos. 773-774).

Commentator : Ahmad 'Alî, better known as Khudâ Nawâz bin Sultân bin Muḥammad Fathâbâdî *احمد علی معروف به خدا نواز ابن سلطان بن محمد فتح آبادی*.

Beginning :—

بسم الله الرحمن الرحيم آغاز میکنم این کتاب را بنام خداوندی که
بخشنده روزی هاست الیم *

Another grammatical tract, entitled *خلاصة الصرف*, by this author, has been noticed under No. 1479.

The work begins at once with the commentary. On fol. 4^b the

commentator says that he had written several treatises on the subject, but on account of their lengthiness they were not properly utilised by students of grammar. He therefore thought of writing a commentary on the *Fuṣūl-i Akbarī*, an excellent compendium of grammar.

The date of composition, A.H. 1200=A.D. 1785, is expressed by the title of the work in the following versified chronogram on fol. 4^b.

خلیص الفصول اکبری نام او
و این است تاریخ انجام او

There is a lacuna after fol. 36^b, and foll. 37^a to 53^b have been left blank.

Written in ordinary Nasta'liq.

Dated 8 Muḥarram, A.H. 1260.

According to the colophon the copy was transcribed from a MS. belonging to one Ḥabīb ur-Raḥmān of Calcutta at the Madrasah-i *Khânqāh* of Maulā Nagar, Parganah Sūraḡgarh, Monghyr.

Scribe: عبد القادر ولد مولوی عتیق اللہ المتوطن موضع دوسرانوان پرگنہ .
حویلی بہار ضلع بہار .

II.

fol. 131^b-134^b.

No. 1672.

خاصیات الابواب

KHÂṢIYÂT UL-ABWÂB.

A grammatical tract treating of the usage of the different *Bâb* in the Arabic grammar, based on the *Ḥadāyat al-ṣarf* of 'Abd ul-'Alī Baḥr ul-'Ulûm (see No. 1481) and other reliable works.

Author: Laṭīf Ḥusayn Faṭḥsingī لطیف حسین فتح سنگی .

Beginning:—

حمد و ثنا سزاوار ذاتیست کہ حضرت والا بش از گرد قوت و عدم النعم *

In the colophon the work is called خاصیات الابواب .

Written in ordinary Nasta'liq.

Dated 7 Rabi' I, A.H. 1240.

Scribe: عبد القادر .

III.

foll. 135^a-151^a.

No. 1673.

زبدة الصرف

ZUBDAT UŞ-ŞARF.

A treatise on the inflexion of Arabic irregular verbs, by Zahir bin Maḥmūd bin Mas'ūd ul-'Alawī. See No. 1468.

Beginning as usual:—

الحمد لله الموصوف بالتصريف المنعوت الخ *

Written by عبد القادر ولد عتيق الله, the scribe of No. 1671.

Marginal notes throughout.

Dated 14 Shawwāl, A.H. 1259.

IV.

foll. 153^b-168^a.

No. 1674.

صرف مير

ŞARF-I MÎR.

The well-known treatise on Arabic inflexion, by Mîr Sayyid Sharîf Jurjânî. See Nos. 769 and 1464.

Beginning as usual:—

الحمد لله رب العالمين بدان ايدك الله تعالى الخ *

Transcribed by the scribe of the preceding treatise.

(23)

(Nos. 1675-1678.)

foll. 43; lines 19; size 9 × 6; 7 × 3½.

A collection of four treatises.

I.

foll. 1-6^a.

No. 1675.

A treatise on Arabic grammar in the form of questions and answers, without title or author's name.

Beginning :—

الحمد لله على ما اعطى الانام و الصلوة على من ارسله لجرىان
الاسلام النعم *

II.

fol. 6^b-19^a.

No. 1676.

پنج گنج

PANJ GANJ.

Şafi bin Naşir's treatise on Arabic accidence. See No. 1469.

Beginning as usual :—

الحمد لله على ما خلق الانسان النعم *

Dated A.H. 1230.

III.

fol. 20^a-40^b.

No. 1677.

دستور المبتدي

DASTÛR UL-MUBTADI.

Dastûr ul-Mubtadi, by Şafi bin Naşir. See No. 787.

Beginning as usual :—

الحمد لله الذى يصرف الاحوال النعم *

Dated 14 Şha'bân, A.H. 1230.

All the above three treatises are written in ordinary Indian
Ta'liq by ابن نور الله .

IV.

foll. 41^a-43^a.

No. 1678.

هفت بند کاشی

HAFT BAND-I KÂSHÎ.

The popular 'Seven stanzas' of Kâshî. See Nos. 114-116.

Beginning as usual:—

السلام ای سایه ات خورشید رب العالمین النخ *

Written in ordinary Ta'liq.

Not dated; 19th century.

(24)

(Nos. 1679-1682.)

foll. 132; lines 23; size $8\frac{1}{4} \times 5\frac{1}{4}$; 6×3 .

A collection of four medical treatises.

I.

foll. 1-5^b.

No. 1679.

دلائل النبض

DALÂ'IL UN-NABD.

A treatise on the scientific knowledge of the Pulse, by Yûsuf bin Muḥammad, poetically surnamed Yûsufi. See No. 1024, vi.

Beginning as usual:—

الحمد لله النافع الحكيم العلام النخ *

II.

foll. 5^b-10^a.

No. 1680.

دلایل البول

DALÂ'IL UL-BAUL.

A tract ōn urinology, by the same Yūsufi. See No. 1024, vii.
Beginning as usual :—

بعد از سپاس حکیم مطلق النخ *

III.

foll. 10^a-116^b.

No. 1681.

فرید

FARÎD.

A medical tract.

Author: 'Abd Ullah Tabîb عبد الله طیب .

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين و البقرة للموحدين و النار
للملحدين النخ *

The author tells us in the preface that he wrote this treatise on the preservation of health, and simple and compound ailments and their treatments, for his royal patron Sultân Muḥammad Quṭub Shâh (the fourth king of the Quṭub Shâhî dynasty: he reigned A.H. 989-1020=A.D. 1581-1612).

The work is divided into a *Muqaddimah*, several *Bâb* and a *Khâtimah*, as follows :—

Muqaddimah.—On the chief principles and regulations for the preservation of health, on fol. 10^b.

Bâb.—On the various diseases of the body and all its special parts and limbs from the head downward, with their treatment and methods of curing them, on fol. 17^b.

Khâtimah, in three *Bâb* :—

(1) باب النوا در on simple drugs, their use and properties, fol. 105^b.

(2) باب الخواص on the properties and peculiarities of some stones, on fol. 115^a.

(3) باب الزيادة on tanning, fol. 116^a.

Dated 29 Šafar, fifth regnal year of Shâh 'Âlam (A.H. 1177 = A.D. 1763).

IV.

foll. 117^a 132^a.

No. 1682.

(رسالة مالمخوليا)

(RISÂLAH-I MÂLKĤULIYÂ.)

A treatise on melancholia.

Author: Sharaf ud-Dîn bin Muḥammad Šâdiq محمد بن شرف الدين بن محمد صادق.

Beginning:—

الحمد لله حمدا الشاكرين و الصلوة على نبيه محمد و آله الطيبين
و الطاهرين النخ *

The author says in the preface that he wrote the treatise by the order of certain Nawwâb Umid Khân, collecting his materials from the treatises and *Bayaḍ* of eminent physicians. The latest authority quoted by the author is a physician of Shâh Jahân's court.

The work consists of the following three sections:—

(1) الاسباب or Causes, fol. 117^a.

(2) العلامات or Symptoms, fol. 117^b.

(3) المعالجات or Treatments, fol. *ib*.

All the treatises are written in ordinary Ta'liq.

Not dated; 18th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

(25)

(Nos. 1683–1686).

foll. 106; lines 11; size 6 × 3; 4½ × 2½.

A collection of four treatises.

I.

fol. 1^b-15^b.

No. 1683.

مرآت العاشقين

MIR'ÂT UL-'ÂSHIQÎN.

OR

"THE MIRROR OF LOVERS."

A mystical tract.

Author : Ḥâfiẓ Kirmânî کرمانی حافظ .

Beginning :—

الحمد لله الذي نور صدور المحبين بانوار مودت و احرق قلوب
العاشقين في نار محبته الخ *

Ḥâfiẓ or Ḥâfiẓi Kirmânî, also called Ḥâfiẓi Ḥakkâk on account of his profession, flourished during the time of Shâh 'Abbâs I of Persia (A.H. 996-1038=A.D. 1587-1628), and spent his time in preaching. He died, according to Nashtar-i 'Ishq, p. 505, at the age of ninety. The author of the Şuḥuf-i Ibrâhîm, fol. 216^a, enumerates the following works by Ḥâfiẓi :—

تعفة العارفين

مرآت العاشقين (the present work).

خلاصة السير

مناظره سيد و عالم

مناظره سيف و القلم

See also Riyâd ush-Shu'arâ, fol. 98^a.

The author gives a true definition of "Love," carefully distinguishing it from "Passion," and discusses the sacred relation between the lover and the beloved.

In the preface the author says that he wrote this tract at the request of some of his friends, dividing it into three *Faṣl* and a *Khâtimah*. He frequently quotes verses from 'Attâr, Sanâ'i, Rûmî, Sa'dî and Ḥâfiẓ Shirâzi.

Written in minute Nasta'liq within gold ruled borders with an illuminated head-piece and a double-page 'Unwân.

Dated 23 Muḥarram, A.H. 1089.

II.

foll. 16^a-33^b.

No. 1684.

انوار الحکمت

ANWÂR UL-HIKMAT.

A treatise containing ethical and moral precepts.

Author : Imâm Muḥammad Ġazâlî امام محمد غزالی

Beginning :—

الحمد لله الذي نور مصابيح القلوب بانوار حكمته وزين بساتين الارواح
بأظهار نعمته ألنعم *

The distinguished author has already been mentioned in connection with his very popular work كيمياء سعاد (see No. 1346).

The precepts, consisting of short sentences, are introduced by the word كلمه .

On the title-page the work is wrongly endorsed as انوار حكمة يوسفى .

The work is noticed in Rieu ii, p. 834^b.

Written by the scribe of the preceding treatise with an illuminated head-piece and a double-page 'Unwân.

Dated A.H. 1089.

III.

foll. 34^b-47^a.

No. 1685.

كنج الاسرار

GANJ UL-ASRÂR.

A tract on the mystical knowledge of the heart and its functions.

Author : Farid Mas'ûd Ajûdhanî فرید مسعود اجودهنی, that is say the celebrated saint Shaykh Farid ud-Din Ganj-Shakar (d. A.H. 664=A.D. 1265) for whose life see No. 1640.

Beginning :—

الحمد لله رب العالمين والعاقبة للمتقين ... بعده ميگوید درویش
فرید مسعود اجودهنی ألنعم *

Written by the scribe of the preceding treatise with an illuminated head-piece and a double-page 'Unwân.

Dated A.H. 1089.

IV.

fol. 48^b-106^b.

No. 1686.

مناجات عبد الله انصاري

MUNĀJĀT-I 'ABD ULLAH ANṢĀRĪ.

The well-known *Munājāt* of Khwājah 'Abd Ullah Anṣārī.

Beginning:—

مناجات ندیم بارگاہ حضرت جباري ابو اسماعيل خواجه عبد الله

انصاري ... ای ز دردت بیدلانرا بوی درمان آمده انخ *

Written in beautiful bold Nasta'liq with an illuminated head-piece and a double-page 'Unwân.

Not dated; 17th century.

(26)

(Nos. 1687-1690.)

fol. 324; lines 18; size $11\frac{3}{4} \times 6$; $8\frac{3}{4} \times 4$.

A collection of four controversial treatises.

I.

fol. 1^a-194^a.

No. 1687.

صولت خضنفريه

SAULAT-I ĠADANFARĪYAH.

A copy of Muḥammad Rashīd ud-Dīn's *Ṣaulat-i Ġadanfariyah*.

See Nos. 1335-1336.

Written in fair Ta'liq.

Not dated; 19th century.

Scribe: رام پندت لچھمي.

II.

foll. 195^b-304^a.

No. 1688.

نقض نسيم العناكب

NAQD-I NASJ UL-'ANÂKIB.

A Sunnī refutation of a Shi'ah treatise on the legality of the prevalent ceremonies observed by the Shi'ah community, in the month of Muḥarram in connection with the martyrdom of Imâm Ḥusayn.

Author: Sayyid Nûr 'Alî سید نور علی .

Beginning :—

الحمد لله على صفات جلاله و جماله و الصلوة على النبي الامي
متبوع في افواله و افعاله اللهم *

It would appear from the preface that a certain Shi'ah wrote a treatise on the legality of the prevalent Muḥarram ceremonies, and in it made vehement attacks on several Sunnī 'Ulamâ, particularly on Maulânâ 'Abd ul-Ḥayy. Sayyid Nûr 'Alî therefore wrote the present refutation at the request of his teacher Mirzâ Raḍî ud-Dîn, entitling it نقض نسيم العناكب عن باب نعمة سدنا حسن بن علي بن ابي طالب .

III.

foll. 305^b-318^a.

No. 1689.

رد عقيده حسام

RADD-I 'AQÎDAH-I ḤUSÂM.

A copy of Muḥammad Rashîd ud-Dîn's refutation of Sayyid Dildâr 'Alî's حسام الاسلام See No. 1626.

Beginning as usual :—

فوله هذا مما يكذب قلبه لسانه اللهم *

IV.

foll. 318^b-324^a.

No. 1690.

ردّ صوارم

RADD-I ŞAWÂRIM.

A Sunnî refutation of Sayyid Dildâr Ali's صوارم الالهيات See No. 1627.

Beginning as usual:—

قوله ببيعتائي و خيرگي ناصب عداوت النعم *

All the treatises are written in fair, Ta'liq by one scribe.

A seal of Mirzâ Raḍî ud-Dîn 'Alî bin Mirzâ Muḥammad Mu'azzam bin Mirzâ Jahândâr Shâh bin Bahâdur Shâh is found at the beginning of the copy.

(27)

(Nos. 1691-1694.)

foll. 64; lines 15; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

A collection of four treatises.

I.

foll. 1-30^a.

No. 1691.

سراج منير

SIRÂJ-I MUNÎR.

A refutation of Munîr Lâhaurî's criticisms on some of the verses of 'Urfî Shîrâzî (see Nos. 253-260), Tâlib Âmulî (see Nos. 292-296), Zulâlî Khwânsârî (see No. 282) and Zuhûrî Tarshîzî (see Nos. 284-287).

Author: Sirâj ud-Dîn 'Alîkhân Ârzû خان آرزو

Beginning:—

حرفي که آبروی سخن و سخنی که غایه معنی بود حمد صاحب
منايع است النعم *

The author Ârzû has been repeatedly mentioned in this Catalogue.

Maulânâ Abul Barakât Munîr of Lâhaur (*d.* A.H. 1054=A.D. 1644), who has been mentioned in connection with his commentary on 'Urfî's Qaṣâ'id (see No. 259), wrote a treatise, entitled *کار نامه* Kâr Nâmah (see No. 872, fol. 313^b), in which he pointed out defects and mistakes in the poems of some of the modern poets such as 'Urfî, Ṭâlib Âmulî, Zulâlî and Zuhûrî. In the present treatise Ârzû refutes the Kâr Nâmah of Munîr.

The four poets with discussions on their verses are :—

- (1) 'Urfî, fol. 2^a.
- (2) Ṭâlib Âmulî, fol. 13^b.
- (3) Zulâlî, fol. 19^a.
- (4) Zuhûrî, fol. 22^a.

II.

foll. 31^a–35^b.

No. 1692.

رسالة قافية

RISÂLAH-I QÂFIYAH.

Jâmi's treatise on rhyme in Persian poetry, called here in the colophon *وانی القوافی*. See No. 180–xvi.

Beginning as usual :—

بعد تیمن بموزون کلامی النخ

III.

foll. 36^a-49^b.

No. 1693.

(منتخب تکمیل الصناعات)

(MUNTÂKHAB-I TAKMÎL

UŞ-ŞANÂ'AT.)

Another treatise on rhyme in Persian poetry, being an extract from the *Maqta'* or conclusion of the author's *Takmîl uş-Şanâ'at*.
 Author: 'Atâ Ullah bin Maḥmûd ul-Ḥusaynî عطاء الله بن محمود الحسيني

Beginning:—

سپاس بیقیاس صانعی را که تاسیس بدایع مصنوعات و نظم سلسله
 موجودات بی دخیل و شریک نموده الهم *

Neither the author's name nor the title of the work is given anywhere here. In another copy, No. 1714, which is in an abridged form, it is said that 'Atâ Ullah himself abridged the work from the *Maqta'* of his *Takmîl uş-Şanâ'at* at the request of the celebrated Wazîr Mîr 'Alî Shîr (d. A.H. 906=A.D. 1500)

The tract is divided into nine *Harf* according to the number of the letters of rhyme. The author frequently refers to معیار الاشعار, for which see No. 842.

IV.

foll. 50^a-64^b.

No. 1694.

سراج و هاج

SIRÂJ-I WAHHÂJ.

An interesting literary discussion on the two different readings and the interpretation of the following verse of Ḥâfîz:

کشتی شکستگانیم (نشستگانیم) ای باد شرط بر خیز - باشد که
 باز بینیم آن یار آشنا را *

Author: Sirâj ud-Dîn 'Alî Khân Ârzû سراج الدین علی خان آرزو

Beginning:—

کشتی نشینان سخن را شرط بجز حمد واجب تعالی نیست الهم *

The author has been repeatedly mentioned in this Catalogue.

The circumstances which led to the composition of the tract are as follows :—

Tâ'irî, a poet, wrote a Qit'ah to Nişârî, asking him which of the two readings in the above quoted verse of Hâfiz was, in his opinion, correct. In reply Nişârî favoured the reading کشتی نشستگانیم but his decision was opposed by Muhammad 'Alî Mâhir of Akbarâbâd, Shaykh 'Abd ul-Azîz 'Izzat and a few others, each of whom expressed his own views. Ârzû enumerates all these views, and then gives his own opinion.

All the treatises are written in ordinary Ta'liq by one scribe.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat Alî Khân and Sayyid K. wurshîd Nawwâb are found at the beginning and end of the copy.

(28)

(Nos. 1695-1697).

fol. 108; lines 14-17; size $8\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

A collection of three Sûfic treatises.

I.

fol. 1^b-68^b.

No. 1695.

اوراد قادریہ

AURÂD-I QÂDIRÎYAH.

A Sûfic treatise containing prayers, invocations and *dikr*, with rules and regulations for their usage, intended for the followers of the Qâdirî order.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام قال الشيخ العالم
العامل المولى العارف ... شيخنا و سيدنا و مولانا ابو المحامد مال الدين
شيخ موسي ابن حامد بن عبد الرزاق بن عبد القادر بن محمد الن *

It would appear from the preface that these prayers were collected at the instance of Shaykh Mûsâ by one of his disciples, most probably, Shaykh 'Abd ul-Haq Dihlawî (d. A.H. 1052=A.D. 1642)

whose *الاوراد*, containing similar prayers and invocations, is noticed in *Bûhâr Lib. Cat. vol. i, p. 151.*

Jamâl ud-Dîn Abul Ḥasan *Shaykh* Mûsâ شيخ جمال الدين ابوالحسن, the spiritual guide of the celebrated Indian writer *Shaykh* 'Abd ul-Ḥaq Dihlawî, was the son of *Shaykh* Hâmîd (d. 19 *Dul-qâ'd*, A.H. 978=A.D. 1570). According to the author of the *Khazînat ul-Aṣfiyâ*, p. 128, *Shaykh* Mûsâ met his death by a gun shot in the vicinity of Multân, in A.H. 1001=A.D. 1592, and lies buried there.

The work is divided into three *Bâb*, each consisting of six *Faṣl*, as follows:—

Bâb I.

باب اول در بیان صلوات خمس الاوقات و اذکار و ادعیه آن *

(۱) فصل اول در بیان اذکار و ادعیه وقت صبح و نماز سنت فجر و آنچه بدو تعلق دارد *

(۲) فصل دوم در بیان اذکار و ادعیه نماز فجر *

(۳) فصل سوم در بیان اذکار و ادعیه صلوات ظهر *

(۴) فصل چهارم در بیان اذکار و ادعیه نماز عصر *

(۵) فصل پنجم در بیان اذکار و ادعیه نماز مغرب *

(۶) فصل ششم در بیان نماز عشا و ادعیه و اذکار آن و ذکر در خواب رفتن و وظائف آن *

Bâb II.

باب دوم در بیان نمازهای سنن غیر موقتہ *

(۱) فصل اول در بیان نماز اشراق و ادعیه آن *

(۲) فصل دوم در بیان نماز ضحی و ادعیه آن *

(۳) فصل سوم در بیان نماز فی زوال و ادعیه آن *

(۴) فصل چهارم در بیان نماز اوابت *

(۵) فصل پنجم در بیان قیام شب و ذکر نماز تهجد و اذکار و ادعیه آن

و آنچه بدان تعلق دارد *

(۶) فصل ششم در بیان تسبیح و ادعیه آن *

Bâb III.

باب سوم در بیان آداب تلاوت قرآن و بیان روش اذکار جهرو شغل باطن و ذکر خفی و ذکر مراقبه و طریق آن که بروش سلسله علیه حضرت قادریه و آداب حضرت رسالت پناه محمد صلی الله علیه و سلم و آداب مرید با شیخ و آداب حضرت شیخنا شیخ محیی الدین سید عبد القادر جیلانی *

(۱) فصل اول در بیان آداب تلاوت قرآن و ما يتعلق به *

(۲) فصل دوم در بیان اذکار جهرو اشغال باطن و روش آن *

(۳) فصل سوم در بیان مراقبه *

(۴) فصل چهارم در بیان محبت و آداب چند از صوری و معنوی

حضرت سرور کائنات صلی الله علیه و آله و سلم *

(۵) فصل پنجم در بیان آداب مرید با شیخ و ما يتعلق به *

(۶) فصل ششم در بیان اذکار متفرقه *

Written in fair Nasta'liq.

The colophon is dated 23 Shawwâl, A.H. 1233.

Scribe: اسد الله حیدری القادری.

II.

fol. 70^a-77^a.

No. 1696.

دائرة جنة

DÂ'IRAH-I JANNAT.

See No. 1588.

Beginning as usual:—

بدانکه دائرة جنة مانند کیمیا و کبریت احمر است النخ *

* Written in ordinary Ta'liq.

Dated A.H. 1272.

III.

foll. 78^a-108^b.

No. 1697.

(رساله در تصوف)

(RISÂLAH DAR TAŞAWWUF.)

A copy of the same treatise as noticed under No. 1593.

Beginning as usual :—

هو الاول هو الآخر هو الظاهر النعم *

Written in ordinary Ta'liq.

Dated Wednesday, 23 Rabi' II, A.H. 1272=2nd January, 1856.

(29)

(Nos. 1698-1700).

foll. 244; lines 17; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

A collection of three medical treatises.

I.

foll. 1^b-34^b.

No. 1698.

(رساله طب)

(RISÂLAH-I ṬİBB.)

An anonymous medical tract, treating of temperament and faculties, the constituent parts of the body and its organs, diseases of the various parts and limbs of the human body and their symptoms and respective cures, etc., etc. in ten *Maqâlah*, each subdivided into several sections.

The tract begins without any preface, and the name of the author is not mentioned in the text.

Beginning :—

این رساله مرتب گشت بر ده مقاله - مقاله اول در امور طبیعت
باید دانست که طبیعت چیست بعضی حکما گفته اند که طبیعت قوتی
است در بدن انسان النعم *

II.

foll. 34^b-48^a

No. 1699.

دستور الفصد

DASTÛR UL-FASÐ:

Dastûr ul-Faşd, by Muḥammad Beg محمد بیگ . See No. 1014.

Beginning:—

سپاس بیکران و ستایش بی پایان موحکیم مطلق را سزد
 الحمد لله رب العالمین و الصلوة علی رسوله اما بعد چنین گوید
 بندگان ضعیف عباد الله القوی محمد بیگ که این مختصریست
 در بیان فصد عروق انسان الخ *

III.

foll. 49^b-244^b.

No. 1700.

دستور الاطبا

DASTÛR UL-AṬİBBÂ.

Dastûr ul-Aṭıbbâ, also called اختیارات قاسمی Ikhtiyârât-i Qâsimî, by Muḥammad Qâsim Hindû Shâh, surnamed Firîshṭah محمد قاسم فرشته . See No. 987.

Beginning as usual:—

حمد بیکدم مر خدا یرا الخ *

Muqaddimah, foll 50^a.*Maqâlah* I, fol. 51^a.

Maqâlah II, on compound medicaments, in one hundred and seventy-five *Faşl*, fol. 111^b.

Khâtimah, on taste, fol. 242^a.

Written in ordinary Indian Ta'liq, at the request of Mirzâ Hafiz Ullah.

Not dated ; 19th century.

Scribe : نور الله .

The seals of the late ex-kings of Oude are found at the beginning and end of the copy.

Another seal of one Muẓaffar Ḥusayn, bearing the inscription بر اعدای دین شد مظفر حسین, and dated A.H. 1277, is also found at the beginning and end of the MS.

(30)

(Nos. 1701-1703).

foll. 263 ; lines 22 ; size $11\frac{1}{2} \times 7$; $8\frac{1}{2} \times 4\frac{1}{2}$.

A collection of three mystico-theological treatises.

These three treatises, due to three different authors, contain a useful and learned discussion of the two popular theological doctrines وحدة الوجود and وحدة الشهود, as held respectively by the two well-known mystics *Shaykh* Muḥyī ud-Dīn ibn ul-‘Arabī (*d.* A.H. 656=A.D. 1258) and *Shaykh* Aḥmad bin ‘Abd ul-Aḥad Sarhindī, entitled *Muḥaddid-i Alf-i Ṣānī* (*d.* A.H. 1035=A.D. 1625). The discussion contains a critical analysis of the two doctrines.

The three treatises are as follows :—

Arabic.

I.

foll. 1^b-9^b.

No. 1701.

(رسالة شاه ولي الله)

(RISĀLAH-I SHĀH WALĪ ULLAH.)

This tract, in Arabic, is by the celebrated Indian writer *Shāh* Walī Ullah Dihlawī (*d.* A.H. 1176=A.D. 1762). He has been repeatedly mentioned in this Catalogue.

Beginning :—

من العبد الضعيف احمد المدعو بولي الله بن عبد الرحيم الدهلوي
عفي الله تعالى عنه ووقفه لما يحب و يرضاه الى افندي اسمعيل بن
عبد الله الرومي ثم المدني اما بعد فاني احمد اليكم الله الذي
الغ *

We learn from the preface that *Shāh* Walī Ullah wrote this treatise in reply to a letter from Ismā‘il bin ‘Abd Ullah Afandī, the latter having inquired whether it was possible to prove a consistency

between the two doctrines held by the two Shaykhs, viz. the doctrine of وحدة الوجود, held by Shaykh Muḥyî ud-Dîn ibn ul-'Arabî, and that of وحدة الشهود, held by Shaykh Aḥmad Sarhindî.

The author, after a critical survey of the two doctrines, attempts to prove that the two are fundamentally identical.

II.

foll. 40^a-20^b.

No. 1702.

كلمات الحق

KALIMÂT UL-HAQ.

Another discussion of the same two doctrines.

Author: Ġulâm Yahyâ غلام يعقوب.

Beginning:—

الحمد لله الذي اوجد العالم بجموده و افضاله و شرف الانسان بجميع
صفات كماله النعم *

We learn from the preface that in his youth the author, while engaged in imparting knowledge to students at Lucknow, was filled with an eager desire to study Ṣūfism. He went to Dihlî, and placed himself under the spiritual guidance of the popular saint Mirzâ Maẓhar Jân Jânân (with his original name Shaykh Shams ud-Dîn ul-'Alawî. After spending a long life in the company of Aḥmad Sarhindî, he died in A.H. 1195=A.D. 1780; see Ḥadâ'iq ul-Ḥanafiyah, p. 453; Sarw-i Âzâd, p. 231). Our author received the training of the Mujaddidiyah Order from Maẓhar Jân Jânân, and it was at his order that he wrote the present treatise. It is divided into a تبصرة, two مسائله and a تكملة.

In his argument Ġulâm Yahyâ differs from Shâh Walî Ullah, and holds that there is a great divergence between the two Shaykh's views of the two doctrines. He further remarks that it would be folly to think that both formulae convey one and the same sense.

III.

foll. 20^b-262^b.

No. 1703.

دمغ الباطل

DAMĠ UL-BÂṬIL.

This work, with its full title *فيض الحق الملقب بدمغ الباطل*, is a refutation of Ġulâm Yahyâ's *Kalimât ul-Haq*, the preceding treatise.

Author: Muḥammad Rafi'ud-Din محمد رفيع الدين.

Beginning:—

الحمد لله الاول الآخر الظاهر الباطن الا له الرحمن النبي الغشاء العالم
من غيبه الخ هـ

The author must not be confounded with his namesake and contemporary Rafi' ud-Din of Murâdâbâd, mentioned in connection with his work *قصر الآمال* (see No. 1289). The present Rafi' ud-Din was the son of the distinguished scholar Shâh Walî Ullah of Dihli, repeatedly mentioned in this Catalogue. Like his father he was an eminent theologian and traditionist, and wrote, besides the present work, *كتاب التكميل - رسالته عروض - مقدمة العلم - رسالته شق القمر - اسرار المحبة* and the popular Urdû work *دالة نجات*. His translation of the Qurân into Urdû is very popular. He also wrote poetry. The author of the *Ḥadâ'iq ul-Hanafiyah*, p. 469, fixes Rafi' ud-Din's death in A.H. 1238=A.D. 1822, but according to the *Tadkirah-i 'Ulamâ-i Hind*, p. 66, he died in A.H. 1249=A.D. 1833.

We are told in the preface that the author received his early education from his father, after whose death he completed his studies under his (the author's) brother Shâh 'Abd ul-'Azîz (d. A.H. 1239=A.D. 1823).

He then adds that in his student life he carefully studied the views of Shaykh Muhyî ud-Din Ibn ul-'Arabî on the doctrine of *وحدة الوجود* and of Shaykh Aḥmad Sarhindî on that of *وحدة الشهود*. He then adds that in his opinion the divergence between the views of the two Shaykhs was verbal, their import being identical. The author then continues to say that in A.H. 1184=A.D. 1770, he happened to come across the *كلمات الحق* of Ġulâm Yahyâ, the work in which its author had attempted to prove a wide divergence between the views of the two Shaykhs. He, therefore, wrote the present refutation of the arguments and findings of Ġulâm Yahyâ, set forth in the *كلمات الحق*.

The author frequently refers to his father's favourite and well-educated pupil Sharaf ud-Din, from whose writings, he says, he received material help in writing his work.

Written in ordinary Ta'liq.

Not dated; 19th century.

(31)

(Nos. 1704-1706.)

fol. 356; lines 20; size $10\frac{3}{4} \times 6$; $7\frac{3}{4} \times 3\frac{3}{4}$.

The same.

A collection of the same three treatises, noticed under Nos. 1701-1703.

I.

fol. 1^b-11^b.

No. 1704.

رسالة شاه ولي الله

RISÂLAH-I SHÂH WALÎ ULLAH.

Shâh Walî Ullah's Arabic treatise; beginning as in No. 1701:—

من العبد الضعيف احمد المدعو بولي الله النعم *

II.

fol. 12^a-24^b.

No. 1705.

كلمات الحق

KALIMÂT UL-HAQ.

Gulâm Yahyâ's Kalimât ul-Haq; beginning as in No. 1702.

الحمد لله الذي اوجد العالم النعم *

III.

foll. 25^b-355^b.

No. 1706.

دمغ الباطل

DAMĠ UL-BÂṬIL.

Rafi' ud-Dîn's Damġ ul-Bâṭil; beginning as in No. 1703.

الحمد لله الاول الآخر الظاهر الخ *

Written in ordinary Ta'liq.

Not dated; 19th century.

(32)

(Nos. 1707-1709.)

foll. 81; lines 12-19; size 8½ × 6; 7½ × 4.

A collection of three treatises on theology and law.

I.

foll 1^b-24^b.

No. 1707.

هداية الانام

HIDÂYAT UL-ANÂM.

A treatise showing the necessity of obeying the four Sunnî Imâms.

Author: Khâdim Aḥmad bin Muḥammad Ḥaydar bin Muḥammad Mubîn خادم أحمد بن محمد حيدر بن محمد مبین.

ربنا اذننا آمنا فاغفر لنا ذنوبنا وكفر عنا سيئاتنا وتوفنا مع الابرار

الخ *

The author, who studied under his father, wrote two treatises on the subject دائره هندية, discussed in the شرح وقايه. He also left a treatise on the subject حاصل ومحصل, found in the work فوايد ضائيه. He died on 12 Dûl-hijjah, A.H. 1271=A.D. 1854. See Ḥadâ'iq ul-Ḥanafiyah, p. 476.

In the preface the author says that he received at Lucknow

several queries and refutations in connection with the question of obeying the four Sunnî Imâms, and accordingly wrote the present treatise in reply.

The full title of the work, given on fol. 2^b, is هداية الانام في اثبات .
تقليد ائمة الكرام .

Written in careless Ta'liq.

Not dated ; 19th century.

II.

fol. 25^b-57^b.

No. 1708.

فوائد لطيفة

FAWÂ'ID-I LATÎFAH.

A treatise on the question of placing the hands beneath the navel in prayers according to the Ḥanafî school.

Author: Muḥammad Shâkir 'Alî محمد شاکر علی .

Beginning :—

الحمد لله رب العالمين اما بعد ميگويد فقير حقير خاکپای

علما و طلبه محمد شاکر علی النخ *

The author was a pupil of Khâdim Aḥmad, the author of the preceding treatise.

The full title of the work, given at the end, is فوائد لطيفة في تأييد
مذهب ابي حنيفة .

Written in cursive Ta'liq.

Dated A.H. 1261.

III.

foll. 58^a-79^a.

No. 1709.

اعلام الهدى

I'LÂM UL-HUDÂ.

A treatise on the illegality of music and song.

Author: Khâdim Ahmad خادم احمد. See No. 1707.

Beginning:—

الحمد لله الذي نور قلوب المومنين بنور العلم و الايمان النخ *

The work, with its full title اعلام الهدى في تحريم المزامير والغنا, is divided into a *Mugaddimah*, five *Faṣl* and a *Khâtimah*. The author enumerates his sources on fol. 58^b.

In the conclusion the author says that he wrote the treatise in Jumâdâ I, A.H. 1260=A.D. 1844.

Written in ordinary Ta'liq.

Not dated; 19th century.

The original treatise is followed by two *Fatwâs* (legal opinions) by Rashîd ud-Dîn and 'Abd ul-'Alî Baḥr ul-'Ulûm, foll. 79^a-81^b.

(33)

(Nos. 1710-1712.)

foll. 234; lines 17-21; size 10×6; 8×4.

A collection of three treatises.

I.

foll. 1^b-59^b.

No. 1710.

عمدة الاسلام

'UMDAT UL-ISLÂM.

A work on the five principal duties of Islâm, viz., faith, prayer, alms, fasting, and pilgrimage.

Beginning:—

الحمد لله رب العالمين بدان ارشدك الله تعالى في

الدارين كه در كشف الاسرار آورده است النخ *

Hâj. Khal. vol. IV, p. 256, ascribes the authorship of the work to a certain 'Abd ul-'Azîz عبد العزيز, and adds that it was translated into Turkish by 'Abd ur-Rahmân bin Yûsuf and entitled عماد الاسلام. In the conclusion of the Bûhâr Lib. copy, No. 140-IV, the author is called ابو طاهر ابن كمال ملتاني Abû Tâhir ibn Kamâl Multânî, but at the same place in our copy the author's name is omitted. See W. Pertsch, Berlin Catalogue, Nos. 187 and 188; A. S. B. Cat. No. 1051(1); see also Âsaf. Lib. Cat. II, p. 1122, where the work عمدة الاسلام on the same subject is ascribed to محمد اله بخش عاليچاى Muḥammad Ilah Bakḥsh 'Âlîjâhî.

The work, divided into five *Muqaddimah*, is based on a large number of works enumerated at the end.

The work is preceded by a list of the contents added in a later hand.

Written in ordinary Ta'liq.

Not dated; 18th century.

A seal, bearing the inscription غلام شرف الدين, and another, illegible, are found at the end of the treatise.

Some prayers, recipes, etc., are found at the end.

II.

fol. 63^b-226^b.

No. 1711.

ترغيب الصلوة

TARGÎB UŞ-ŞALÂT.

A work on legal prayers, ablution and purification. See No. 1230.

Beginning as usual:—

الحمد لله الذي جعل الصلوة وسيلة الى النجاة آمين *

This copy, a complete one, gives the author's name Muḥammad bin Aḥmad bin Zâhid زاهد محمد بن احمد بن زاهد. See also Hâj. Khal. II, p. 282.

Written in ordinary Ta'liq.

Dated 16 Muḥarram, A.H. 1140, the tenth regnal year of Muḥammad Shâh.

Scribe: شيخ بهاء الدين.

III.

foll. 227^b-324^b.

No. 1712.

صلوة الطيبى

ŞALÂT UT-ṬAYYIBÎ.

A work on purification, prayers, etc.

Beginning:—

الحمد لله الذي خلق الأرض مهادا وعلق فوقها سبعا شدادا وجعل
الجبال اوتادا النخ *

The author could not be traced. The work is divided into forty-one *Faṣl*, enumerated at the beginning. The last *Faṣl*, fol. 278^b, is sub-divided into forty-one *Fâ'idah* treating of the civil and ecclesiastical law in all its branches.

There is a lacuna after fol. 237, and foll. 238 and 239 are left blank.

Written in different hands.

Dated 28 Jumâdâ II, A.H. 1143, the thirteenth regnal year of Muḥammad Shâh's reign.

(34)

(Nos. 1713-1715.)

foll. 65; lines 17; size $7 \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

A collection of three works.

I.

foll. 1^b-16^b.

No. 1713.

معماى صغير

MU'AMMÂ-I ŞAGÎR.

Jâmi's treatise on riddles, also called منتخب حلية العلل. See No. 180-XIII.

Beginning as usual:—

The present copy is incomplete.

II

fol. 17^a-20^b

No. 1714.

تكميل الصناعات

TAKMÎL UŞ-ŞANÂ'AT.

A fragment of 'Atâ Ullah bin Mahmûd ul-Husaynî's treatise on the rhyme of Persian poetry, abridged from his تكميل الصناعات. See No. 1693.

Beginning as usual :—

سپاس بی قیاس صانعی را الخ *

The present copy, which is a smaller redaction, is incomplete, and breaks off with the fourth *Harf*, corresponding to fol. 41^b, line 4 of the copy No. 1693. The author's name عطاء الله بن محمود الحسینی is found in the preface.

III

fol. 21^b-65^b.

No. 1715.

معمای کبیر

MU'AMMÂ-I KABÎR.

Jâmîs Mu'ammâ-i Kabîr, also called حليلة الحلل. See No. 180-XI.

Beginning as usual :—

بعد از کشایش مقال الخ *

All the treatises are written in fair Nasta'liq.
Not dated; 17th century.

(35)

(Nos. 1716-1717.)

fol. 98; lines 14; size 9 × 6; 6½ × 3½.

A collection of two historical treatises.

VOL. XVII.

1.

foll. 1^b-30^a.

No. 1716.

جنگ نامه

JANG NÂMAH.

An account of the war between Aurangzib's two sons A'zam Shâh and Bahâdur Shâh. The work, a well known one, is also called *جنگ نامه بهادر شاه و اعظم شاه*. In the colophon it is styled *بزم نامه*.

Author: Ni'mat Khân 'Âli نعمت خان عالی.

Beginning:—

زیب دیباچه سخن نیایش بی نیاز بست که در بارگاه کبریایش النج *

The author has been repeatedly mentioned in this Catalogue. The work was lithographed at Kânpur, A.H. 1279. It is noticed in Elliot, Hist. of India, vol. VII, p. 202. See also Rieu III, pp. 1049^b, 1021^a, and vol. I, p. 272^b. An English translation will be found in Rieu, Add. 30779, foll. 200-248.

Foll. 30^b-33^a blank.

II.

foll. 33^b-98^b.

No. 1717.

پاداش کردار

PÂDÂSH-I KIRDÂR.

An account of the traitor Gulâm Qâdir Khân.

Author: Amin ud-Din Husayn Khân son of Khayr ud-Din Muhammad Khân امین الدین حسین خان ولد خیر الدین محمد خان.

Beginning:—

سپاس بسیار و ستایش بی شمار سزاوار صانع سوانح کردار مصنوعات
روزگار است النج

The author's father Khayr ud-Din Muhammad Khân has already been mentioned in connection with his well-known work *عبرت نامه*. See No. 587.

The author says that he abridged the present account from the 'Ibrat Nâmah of his father, entitling it *پاداش کردار*.

Written in ordinary Ta'liq with numerous clerical errors.

Dated 22 Rajab (year illegible); 19th century.

Scribe : شيخ معين الدين .

A seal, bearing the inscription سيد رياض على , is found at the end of the copy.

(36)

(Nos. 1718-1719.)

fol. 96; lines 21; size $8\frac{3}{4} \times 5$; 6×3 .

Two theological treatises.

I.

fol. 1^b-30^a

Arabic.

No. 1718.

رساله في خلق الاعمال

RISÂLAH FÎ KHALQ IL-A'MÂL.

An Arabic theological tract on the controversial doctrines of "predestination" and "freedom of will."

Author: Muḥammad Bâqir bin Muḥammad ul-Ḥusaynî محمد باقر بن محمد الحسيني

Beginning —

الحمد لله رب العالمين حق حمده و الصلوة على خيرته من خليقته

الخ *

The author, better known as Bâqir Dâmâd, received the surname from his father Shams ud-Dîn Dâmâd, so called on account of his being the 'son-in-law' (Dâmâd) of the popular Shî'ah divine 'Alî bin 'Abd ul-'Alî. Bâqir was a native of Astarâbâd, but he received his education at Mashhad and other places, and finally settled in Isfahân, where he enjoyed the patronage of Shâh 'Abbâs I, to whom he dedicated most of his works. He died at Najaf, according to the author of the Kashf ul-Hujub, in A.H. 1041=A.D. 1631 or, according to some, in A.H. 1040=A.D. 1630. He was well versed in all the branches of theology and philosophy, and also wrote poetry, in which he adopted the *takhallus* Ishraq. For notices on his life see Rieu II, p. 835; Bûhâr Lib. Cat. vol. II, p. 70; etc. His works are

القبسات - الافق المبين - السبع الشداد - شرعة التسمية - التقديسات - التقويمات جذوات - الرواشح السماوية - سدرة المنتهى - صراط المستقيم - الايماضات والتشريعات (see the following No.); etc.

II.

foll. 30^b-96^b.

No. 1719.

جذوات

JIDAWÂT.

A mystical explanation of the incident of the flash of Divine light's burning the mountain Sinai, while not affecting Moses. The work ends with some mystic explanations of detached letters in the Qurân.

Author: Bâqir Dâmâd. See No. 1718.

Beginning:—

عینان عینان لم یکتبهما قلم الح *

The work is noticed in Rieu II, p. 835.

Both the treatises are written in fair Naskh within gold borders with an illuminated head-piece.

Not dated; 17th century.

A seal, bearing the inscription خانجهان, and dated 1222, is found on the fly-leaf at the beginning.

(37)

(Nos. 1720-1721.)

foll. 93; lines 11-16; size $8\frac{1}{4} \times 5\frac{1}{2}$; 6×3 .

Two treatises on theology and law.

I.

foll. 1^b-27^b.

No. 1720.

رساله حج

RISÂLAH-I HAJ.

A treatise on the rites, ceremonies and special prayers relating to pilgrimage, according to the Shî'ah school.

Author: Muḥammad Bâqir bin Muḥammad Taqî بن محمد باقر بن محمد تقی.

Beginning :—

الحمد لله الذي جعل من فضائل الانعام على الانام النخ *

The author, who has been repeatedly mentioned in this Catalogue, after referring to his father's two treatises رسالة صغيرة and رسالة كبيرة on the rules and regulations of the pilgrimage, says that he himself had written a رسالة صغيرة on the same subject, and had also made additions to the رسالة كبيرة of his father. He then adds that in the present treatise he has dealt with the rites, ceremonies and prayers connected with the pilgrimage, and that he will deal with the rules and ordinances of the pilgrimage in another treatise.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1794.

Written in fair Naskh and Nasta'liq.

Not dated ; 19th century.

II.

fol. 31^b–93^b.

No. 1721.

ابصار المستبصرين

ABSÂR UL-MUSTABŞIRÎN.

A Shî'ah theological tract by 'Abd ul-Wahhâb bin 'Abd ur Rahmân. See No. 1330.

Beginning :—

الحمد لله رب العالمين فيقول احقر البريه النخ *

A good deal of the earlier portion of the preface, found in No. 1330, is wanting here, and the opening line corresponds to fol. 6^b, line 4, in No. 1330.

Written in ordinary Nasta'liq.

Dated 23 Rabî' II, A.H. 1244.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

(38)

(Nos. 1722-1723.)

foll. 59; lines 18; margl. col. 26; size 10×6 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

Two theological treatises.

I.

foll. 1^b-42^a.

No. 1722.

رسالة رجعت

RISÂLAH-I RUJ'AT.

The Risâlah-i Ruj'at of Muḥammad Bâqir bin Muḥammad Taqî.
See No. 1316.

Beginning as usual:—

الحمد لله رب العالمين والصلوة على اشرف الانبياء والمرسلين النخ *

This copy contains nine more lines at the end.

II.

foll. 1-42^a (margin) and 42^b-59^a.

No. 1723.

رسالة حسنيه

RISÂLAH-I ḤASANÎYAH.

See No. 1300.

The present translation, of which No. 1300 seems to be an extract, contains a preface from which we learn that in A.H. 985 = A.D. 1577 the author Ibrâhîm bin Walî Ullah Astarâbâdî ابن ابراهيم بن ولي الله استرابادى went on a pilgrimage, and after visiting the sacred tombs of the Prophet and the Imâms came to Damascus, where he found the Arabic text in the possession of a pious Sayyid. He translated it into Persian for the convenience and use of his Shî'ah brethren, and dedicated it to Shâh Tahmâsp.

Both treatises are written in fair Nasta'liq by one scribe, with an illuminated, but now faded, head-piece.

Not dated; 18th century.

(39)

(Nos. 1724-1725.)

foll. 35; lines 15-17; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

Two treatises on astronomy.

I.

foll. 1-31^b.

No. 1724.

بیست باب

BÎST BÂB.

Naşîr ud-Dîn Tûsî's well-known treatise on the science of the astrolabe, known as *رساله در معرفت اسطرلاب*, or *رساله بیست باب* on account of the twenty *Bâb* into which it is divided.

Beginning:—

این مختصر بیست در معرفت اسطرلاب مشتمل بر بیست باب -
باب اول در القاب آلات و خطوط و دوائر اسطرلاب الخ *

For other copies see Rieu II, p. 453, and Supplement, p. 111, II; Ethé, Bodl. Lib. Cat. Nos. 1503-1505; Ethé, Ind. Office Lib. Cat. No. 2254(2); Cat. des MSS. et. Xyl. pp. 112 and 306; W. Pertsch, No. 38; Berlin Cat. p. 69 (No. 22, 1); A. F. Mehren, p. 9; Bûhâr Lib. Cat. vol. I, No. 225. See also Hâj. K̲h̲al. II, p. 83. For commentaries on this work see Nos. 1045-1047.

Written in fair Naskh.

Not dated; 18th century.

II.

foll. 32^b-35^b.

No. 1725.

رساله اسطرلاب

RISÂLAH-I USTURLÂB.

Another astronomical tract, treating of the position of the planets in longitude and latitude, by the same Naşîr ud-Dîn Tûsî.

Beginning:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله
و اصحابه اجمعين - اما بعد از حمد و ثنا الخ *

Written in careless Ta'liq.

Not dated; 18th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khhwurshîd Nawwâb are found at the beginning and end of the copy.

(40)

(Nos. 1726-1727.)

fol. 178; lines 19; size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 3\frac{1}{4}$.

Two treatises.

I.

fol. 1-106^b.

No. 1726.

کلمات مکنونه

KALIMÂT-I MAKNÛNAH.

Muḥsin ul-Kâshânî's collection of the one hundred sayings of the Imâms and other holy men, in Arabic, with comments in Persian prose and verse. See No. 1302.

Beginning:—

الحمد لله الاول اخبرته النخ *

Written in fair Nasta'liq.

Dated Jumâdâ II, A.H. 1180.

Scribe: غلام على القرشي الحيدري.

A note at the end says that the copy was compared by the help of one Hâjî Yâqût at Faydâbâd in Rajab, A.H. 1180.

Another note, this one on the title-page, in the hand writing of 'Alî Ibrâhîm Khân, entitled Amîn ud-Daulah 'Azîz ul-Mulk, says that he received the MS. from Mirzâ Muḥammad 'Alî Şafawî at Muḥammadâbâd, Banâras, in the month of Ramadân, A.H. 1199. The writer of this note is evidently Nawwâb 'Alî Ibrâhîm Khân, the author of the well-known works Şuḥuf-i Ibrâhîm (No. 708), Khulâṣat ul-Kalâm (Nos. 704-705) and Gulzâr-i Ibrâhîm (No. 707).

II.

foll. 107^a-178^b

No. 1727.

(اشعار فیض)

(ASH'ÂR-I FAYD.)

Poems by the same Muḥsin of Kâshân, who adopted the *takhal-lus* Fayd.

Beginning :—

یا محسن قد اتاک المسئی فیض احسان بی پایان ترا چگونہ

شکرگزارم آنخ *

The poems, without any order, begin thus on fol. 110^b.

یا عدتی فی کربتی یا غایتی فی رغبتی

یا مونس فی وحشتی یا غایتی فی رغبتی

The poems are devoted to the praise of the Prophet and the Imâms, but treat as well of divine love, maxims, etc.

In the preface Muḥsin says that from an early age he took delight in studying grammar and poems of Godly men. In his youth he composed some poems, which later on he collected in the present form.

Written by the scribe of the preceding treatise.

Dated 27th Jumâdâ II, A.H. 1180.

A note at the end by Yâqût (*i.e.* the collator of the preceding treatise) says that the collation of this treatise was completed on 26th Rajab (of the same year).

(41)

(Nos. 1728-1729.)

foll. 144; lines 11-19; size 9½ × 6; 5¼ × 3.

Two grammatical treatises.

I.

foll. 1^a-20^b.*Arabic.*

No. 1728.

المصباح

AL-MISBÂḤ.

A well-known Arabic grammar.

Author: Nâsir bin 'Abd us-Sayyid ul-Muṭarrizî un-Nahwî
ناصر بن عبد السيد المطرزي النحوي.

Beginning:—

اما بعد حمد الله ذي الانعام جاعل النحوي في الكلام كالملح في
الطعام النج *

The author, who died in A.H. 610=A.D. 1213, wrote the work
for his son Mas'ûd.

The work is divided into five chapters enumerated in Hâf.
Khal. vol. V, p. 582. See also the Arabic Hand-list of this library,
No. 1607; Loth, Arab. Cat. No. 890. Printed by Baillie, Calcutta,
1802; lithographed, Lucknow, A.H. 1262.

For Persian commentaries on the work see Nos. 778, 779, and
1729 in this Catalogue.

Written in ordinary Ta'liq.

Dated Sunday, 7 Ramadân, 1233 Faṣlî.

Scribe: لطافت حسين.

II.

foll. 25^a-144^a.

No. 1729.

قندیل

QINDÎL.

Muḥammad Sa'd's commentary on the preceding work. See
Nos. 778 and 779.

Beginning as usual:—

سپاس و ستایش بسیار النج *

Written in careless Ta'liq.

Not dated; 19th century.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places.

(42)

(Nos. 1730-1731.)

foll. 134; lines 9-15; size $5\frac{1}{2} \times 2\frac{1}{4}$.

Two treatises on mathematics.

I.

foll. 1^b-43^a.

No. 1730.

خلاصة راز

KHULÂŞAH-I RÂZ.

A versified treatise on arithmetic, algebra, and mensuration.

Author: 'Atâ-Ullah bin Ustâd Aḥmad Mi'mâr Lâhaurî: عطاء الله
بن استاد احمد معمار لاهوري.

Beginning:—

شکر بیکد بواحد ازلی

حمد بیکد بفرد لم یزلی

The work begins with an eulogy on Shâh Jahân, followed by the praise of Dârâ Shukûh and his two sons Sulaymân Shukûh and Sipihr Shukûh.

It is divided into ten sections (*Bâb*). See Rieu II, p. 451.

Written in careless Ta'liq.

Dated 5 Rajab, A.H. 1097.

Scribe: خدا نظر بن خدا قلی.

II.

foll. 44^b-134^a.

No. 1731.

منتخب

MUNTAKHAB.

An abridged translation of Bahâ ud-Dîn Muḥammad bin Ḥusayn 'Âmilî's (*d.* A.H. 1031=A.D. 1622) Khulâṣat ul-Ḥisâb خلاصة الحساب. See Nos. 1032-1036 where other translations are noticed.

Translator: Luṭf Ullah Muhandis bin Ustâd Aḥmad Mi'mâr Lâhaurî .
 لطف الله مهندس بن استاد احمد معمار لاہوری

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله اما بعد
 ميگويد فقير لطف الله الخ *

The author, a brother of the preceding, says in the preface that he made this translation at the request of Mir Muḥammad Sa'îd bin Mir Muḥammad Yaḥyâ, and that the title منتخب expresses the date of composition, viz. A.H. 1092 = A.D. 1681.

Luṭf Ullah was also well-versed in poetry, and adopted the *takhalluṣ* Muhandis. He is said to have written a rhymed abridgment of Daulat Shâh's Taḍkirah. See Sprenger, Oude Catalogue, pp. 116, 122.

For other copies of the Muntakhab see Rieu II, p. 451; Ethé, Ind. Office Lib. Cat. Nos. 2253 and 2254(5).

Written in ordinary Naskḥ by the scribe of the preceding treatise.

Dated A.H. 1096.

(43)

(Nos. 1732-1733.)

fol. 47; lines 19; size $8\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{3}{4} \times 2$.

Two treatises.

I.

fol. 1^b-31^b.

No. 1732.

(رسالة مساحت)

(RISÂLAH-I MISÂḤAT.)

A treatise on mensuration.

Beginning:—

سپاس بيقياس نثار بارگاهي که فراش بسر انگشت
 ايجاد ابداع اين فرش مسدس فرمود الخ *

The author does not reveal his name, nor does he assign any title to the work. He says that he wrote it by collecting materials

from the works of ancient authors with the object of presenting it to the royal library of his patron Abul Muẓaffar Giyâṣ ud-Dîn Sultân Uways, that is to say, Sultân Uways of the Īlkhânî dynasty, who reigned A.H. 757-776=A.D. 1356-1374.

The work is divided into a *Muqaddimah* and twelve *Bâb*, enumerated at the beginning. The headings of chapters are omitted throughout in the body of the work.

II

foll. 32^b-47^a.

No. 1733.

تخفہ

TUḤFAH.

Another treatise on mensuration.

Author: Bahâ ud-Dîn 'Âmulî بهاء الدین عاملی.

Beginning:—

الحمد لله رب العالمين اما بعد بر ضمایر اولی

الابصار هویدا و ظاهر است که تحقیق مقدار کرا از اهم مهمات است انجم *

The author (*d.* A.H. 1030=A.D. 1620) and his other works are mentioned under No. 291.

The work is dedicated to Shâh Tahmâsp Safawî of Persia (A.H. 930-980=A.D. 1523-1572). The author says that he based the work on the traditions of the Imâms.

It is divided into the following twelve *Faṣl*:—

- | | |
|-------------------------------|---|
| (1) on fol. 34 ^a . | فصل اول در تقدیر کر بوزن |
| (2) on fol. 35 ^a . | فصل دوم در ذکر تقدیر کر بمساحت |
| (3) on fol. 35 ^b . | فصل سوم در ذکر اوزان شرعی |
| (4) on fol. 36 ^a . | فصل چهارم در ذکر بعضی اعمال حسابی |
| (5) on fol. 38 ^b . | فصل پنجم در ذکر صور ضرب کر بر سبیل اجمال |
| (6) on fol. 39 ^b . | فصل ششم در کیفیت ضرب کر |
| (7) on fol. 41 ^b . | فصل هفتم در ذکر بعضی اصطلاحات که بآن احتیاج است * |

(8) on fol. 43^a. فصل هشتم در بیان طریق اجمال در مساحت حوضها

(9) on fol. 43^a. فصل نهم در بیان مساحت حوضها که بشکل دایره و نصف دایره و قطاع باشد *

(10) on fol. 44^a. فصل دهم در بیان مساحت حوضهایی که بشکل قطعه دایره و هلالی و نعلی و اهللیجی و شلجمی باشند *

(11) on fol. 45^a. فصل یازدهم در بیان مساحت حوضهای که بشکل مثلث و مربع و مستطیل و غیر ذلک باشد *

(12) on fol. 46^b. فصل دوازدهم در بیان مساحت حوضی که دران یک زینه یا بیشتر بسته باشند *

Both treatises are written in ordinary Nasta'liq by one scribe.
Not dated; 18th century.

(44)

(Nos. 1734-1735.)

fol. 30; lines 15; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 3$.

Two treatises.

I.

fol. 1^b-15^b.

No. 1734.

رساله ذکر مغنیان هندوستان

RISÂLAH-I DIKR-I MUĞANNIYÂN-I HINDÛSTÂN.

Notices of some Indian musicians.

Author: 'Inâyat Khân Râsikh bin Shams ud-Daulah Lutf Ullah Khân Sâdiq Bahâdur Tahawwar Jang: عنایت خان راسخ بن شمس الدوله لطف الله خان صادق بهادر تہار جنگ

Beginning:—

آئینہ ضمیر منیر دانشوران صاحب نظر و مرآت باطن تجلی الخ *

'Inâyat Khân's father Lutf Ullah Khân flourished under Muhammad Shâh (A.H. 1131-1161 = A.D. 1719-1748), and died during the reign of Ahmad Shâh. A collection of letters written by or to the Timurides of India from the emperors Humâyûn to Bahâdur

Shâh, compiled by 'Inâyat Khân, and known as رقعات عنایت خانی, is noticed in Rieu II, p. 876.

On fol. 13^b the author incidentally mentions the fifth regnal year of Aḥmad Shâh as the current year.

II.

fol. 16^b-29^b.

No. 1735.

فالهائى حافظ شیراز

FÂLHÂ-I ḤÂFİZ-I SHÎRÂZ.

A collection of omens taken from the Dîwân of Ḥâfîz by some Timuride kings, princes, nobles and other eminent persons, compiled by the same 'Inâyat Khân Râsikh.

Beginning :—

* حضرت جنت مکانى جهانگیر بادشاه که در ایام بادشاهزادگی النعم

The first omen mentioned here is identical with the one found in the interesting copy of the Dîwân-i Ḥâfîz, No. 151 (fol. 115^a).

Written in a careless hasty Ta'liq.

Not dated ; apparently 19th century.

Scribe : محمد واسع الدین انصار .

A seal, bearing the inscription عبد العکیم قادری, and dated A.H. 1199, is found on the title-page.

(45)

(Nos. 1736-1737.)

fol. 65 ; lines 17-25 ; size 9 × 5 ; 7 × 3.

Two treatises.

I.

fol. 1^b-42^a.

No. 1736.

احوال ائمه اثنا عشر

AḤWÂL-I A'IMMAH-I AŞNÂ 'ASHR.

An account of the life and noble deeds of the twelve Imâms.

Author : 'Abd ul-Ḥaq Dihlawî عبد الحق دہلوی .

Beginning :—

سپاس بی اندازه آفریدگاری را که محمد را صلى الله عليه وسلم
بهترین پیغمبران و دین او را بهترین دینها انعم *

The author, repeatedly mentioned in this Catalogue, does not assign any title to the work, but in an endorsement on the fly-leaf it is called احوال ائمه اثنا عشر .

The author's name does not appear in the preface, but his *takhalluṣ* Ḥaqqī حقی is found in a Rubā'ī at the end. He says in the preface that he based his composition on the well-known work فصل الخطاب (see Nos. 1371–1373). He further adds that he undertook to write this work at the desire of one (name not mentioned) whose order he could not disobey.

The work concludes with a short Maṣnawī of twelve *Bayts*, and the date of completion is expressed in the following line :

زنى گرز تارنخ اين نامه دم
برآر از دم خاندان كرم

The words دم خاندان كرم form a chronogram for the year A.H. 1010=A.D. 1601, in which the work was completed. It is to be noticed that some one has added the figure 1018 below the *tārīkh*. In doing so he has wrongly added the numerical value of ز=8 to the *tārīkh*.

Written in fair Nasta'liq.

Not dated ; 18th century.

Scribe : جلال الدين محمد .

A seal, bearing the inscription يا محمد , and dated A.H. 1120, is found on the title-page. Two other seals of one محمد حسن , dated A.H. 1210, are also found on the same page. A third, with the inscription محمد مصطفى , and dated A.H. 1237, is affixed on the last page.

II.

foll. 43^a-65^a.

No. 1737.

غاية الامكان في دراية المكان

GÂYAT UL-IMKÂN FÎ DIRÂYAT UL-MAKÂN.

An old and rare treatise on the elements of mysticism and Sûfism.

Author: Tâj ud-Dîn Maḥmûd ul-Isnawî تاج الدين محمود الاسنوي

Beginning:—

الحمد لله الذي لا آخر لاوليته ولا اول لآخريته ولا بطون بظاهريته
ولا ظهور بباطنيته *

Hâj. Khal. vol. IV, p. 298, who calls the work غاية الامكان في معرفة الزمان والمكان, does not give any particular of the author and the work, but says that it is by Shaykh Maḥmûd ul-Isnawî.

According to a note at the beginning of the treatise (fol. 44^b) the author, designated as الشيخ الاجل تاج الدين محمود الاسنوي, was a pupil of Shaykh Shams ud-Dîn Muḥammad bin ‘Abd ul-Malik ud-Daylamî, and a disciple of Sultân Majd ud-Dîn ul-Isfarârî, surnamed Tâlib. It is also stated there that the author has been highly spoken of by Najm ud-Dîn Râzî in his Tafsîr. [Najm ud-Dîn Râzî is the author of a commentary on the Qurân entitled بحر الحقائق. He died in A.H. 654=A.D. 1256, and his well-known Sûfic work مرصاد العباد has been mentioned under No. 1351.] It is evident, then, that our author flourished before Najm ud-Dîn Râzî. The note adds further that the author lies buried at Herat by the side of his spiritual guide, and that the Sûfic genealogy of Shaykh ‘Alâ ud-Daulah (most probably ‘Alâ ud-Daulah Simnânî, who died in A.H. 736=A.D. 1335) reaches to the author.

In the work the author repeatedly mentions several ancient Sûfis of great eminence, such as Shaykh ul-Islâm ‘Abd Ullah Anṣârî (d. A.H. 481=A.D. 1088), Shaykh Abul Ḥasan Kharqânî (d. A.H. 425=A.D. 1033), etc. etc.

Written in fair Nasta‘liq.

Not dated; 17th century.

The seal of a former owner of the copy, bearing the date A.H. 1057, with the following inscription, is found on the title-page:

VOL. XVII.

M

مالكه كليب العتبة الشاهيه مملوك اهل البيت الذبوي جعفر بن
جلال مقصود عالم الشاهي الرضوي *

The seal is followed by the following note of a later owner
عنه . انتقل الى تحويل الاحقر محمد رضا بن غلام محمد عفي عنه
one of الفتح محمد اكرم الدين , dated A.H. 1107, and the other of
ناصر الدين احمد , dated A.H. 1124, are found on the same title-page.

(46)

(Nos. 1738-1739.)

fol. 82 ; lines 10-12 ; size $10\frac{3}{4} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4$.

Two treatises.

I.

fol. 1^b-12^b.

No. 1738.

سورة نورين و سورة ولايت و سورة انوار

SŪRAH-I NŪRAYN WA SŪRAH-I
VILĀYAT WA SŪRAH-I ANWĀR.

Three Sûrahs and some verses, which according to the Shî'ah sect favoured 'Alî, and were therefore not included in the current edition of the Qurân prepared by the third Caliph 'Uṣmân.

The Sûrahs are preceded by an introduction in which an account of the present collection is given.

Beginning :—

روایت است کہ چون عبد الله مسعود را بجهة اخفى مصحف کہ

بخط مبارک حضرت امير المؤمنين مرقوم بود الخ *

Beginning of the Sûrah-i Nûrayn, fol. 2^b :

يا ايها الذين آمنوا آمنوا بالغورين الذي انزلنا هما يتلوان عليكم الخ *

Beginning of the Sûrah-i Vilâyat, fol. 5^a :

يا ايها الذين آمنوا آمنوا بالنبي و با الولي الذين بعثنا هما لهداياكم

الى صراط مستقيم الخ *

Beginning of the Sûrah-i Anwâr, fol. 6^a:

يا ايها الرسول انا ارسلنا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ اَوْصِيَاءَ مِنْ اَهْلِهِمْ
النَّحْ

Then follows the verses, arranged according to the Sûrahs, beginning, fol. 7^b:

مِنْ سُورَةِ الْبَقَرَةِ فَبَدَّلَ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ
النَّحْ

Dated Muḥammadâbâd, Banâras, 14 Jumâdâ I, A.H. 1204.

Scribe: سيد كبير الدين محمد الموسوي.

II.

fol. 13^a-82^b.

No. 1739.

(مَجْمُوعَةُ ادْعِيهِ)

(MAJMU'AH-I AD'IYAH.)

A collection of ten prayers with their effects and properties given in Persian.

Beginning of the first prayer, fol. 13^a:

اللهم اني استئلك برحمتك التي وسعت كل شيء و خضع لها النح *

The second prayer, beginning on fol. 21^a:

بسم الله خير الاسماء بسم الله رب الارض و السماء بسم الله الذي لا يضر مع اسمه النح

The third, beginning on fol. 21^b:

اللهم انت الله و انت الرحمن و انت الرحيم الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر النح *

The fourth, beginning on fol. 23^b:

الحمد لله الذي لا اله الا هو الملك الحق المبين العلي القيوم
الدايم المدبر بلا وزير النح *

The fifth, beginning on fol. 26^b :

سُبْحَانَكَ اَنْتَ اللهُ الرَّحْمَنُ الرَّحِيمُ سُبْحَانَكَ اَنْتَ اللهُ رَبُّ الْعَالَمِينَ
سُبْحَانَكَ اَنْتَ اللهُ الْمَلِكُ الْقُدُّوسُ * النِّحْمُ *

The sixth begins on fol. 29^a :

يَا اَعَزُّ مَذْكُورٍ وَاَقْدَمُهُ قَدْ مَا فِي الْعِزِّ وَالْجَبَرُوتِ يَا رَحِيمُ كُلُّ مُسْتَرْحِمٍ
النِّحْمُ *

The seventh begins on fol. 30^b :

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ اٰمَنًا وَاِیْمَانًا وَّسَلَامَةً وَّ اِسْلَامًا وَّرِزْقًا وَّعَنِّیْ رَحْمَةً
وَمَغْفِرَةً النِّحْمُ *

The eighth, with a Persian paraphrase, begins on fol. 31^a :

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ هِیْجَانِ الْحَرَصِ - خَدَايَا بَتُو پَذَاة مِیْبَرَمِ اَز
جَوْش زَدَن حَرَصِ النِّحْمُ *

The ninth, consisting of a collection of selected verses from the Qurân, begins on fol. 34^b :

اِیْنَ آیتِهائی غُفْرَانِ اَز تَمَامِ قُرْآنِ مُجِیدِ وَّ فَرْقَانِ حَمِیدِ اَنْتَخَابِ کَرْدِه
نُوشْتِه النِّحْمُ *

The first verse is :

يَا اٰیْمَا الَّذِیْنَ اٰمَنُوْا کُلُوْا مِنْ طٰیِبٰتِ مَا رَزَقْنَا کُمْ وَاَشْكُرُوْا لِلّٰهِ اِنْ کُنْتُمْ
اِبٰیةً تَعْبُدُوْنَ *

The tenth prayer begins on fol. 81^a :—

يَا مَنْ تَحَلَّلَ بِهٖ عَقْدُ الْمَكَارَةِ وَاِیَّیْ مَنْ یَغْذٰوْهُ بِهٖ حُدُودُ الشَّدَائِدِ النِّحْمُ *

Written in Naskh in different hands.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found in several places in the copy.

(47)

(Nos. 1740-1741.)

Foll. 136 ; lines 20 ; size 8 × 6 ; 6 × 4½.

Two treatises.

I

foll. 1^a—101^b.

No. 1740.

مسالك البهية

MASÂLIK UL-BAHÎYAH.

A treatise on Arabic syntax.

Author: 'Abd ur-Raḥîm bin 'Abd ul-Karîm Şafîpûrî عبد الرحيم
بن عبد الكريم صفى پوری .

Beginning:—

الحمد لله رب العالمين اما بعد اين كتابيست مشتمل بر
قواعد نحويه و متضمن بر ضوابط تركيب كلمات عربيہ النح

'Abdur-Raḥîm bin 'Abd ul-Karîm Şafîpûrî, an eminent scholar of the 19th century, is the author of several well-known works. The author of the *Tadkirah-i 'Ulamâ-i Hind*, p. 119, says that 'Abd ur-Raḥîm left the following works:—

(۱) شرح قصيدۂ سبعة معلقه

(۲) غايۃ التبيان *

The present work (۳)

(۴) ضرورة الاديب *

(۵) منتہي الادب *

'Abd-ur-Raḥîm's other work, *نور الايمان*, not mentioned in the *Tadkirah-i 'Ulamâ-i Hind*, *loc. cit.*, is noticed in the *Bûhâr Lib. Cat.* vol. i, p. 31.

The exact date of the author's death could not be ascertained, but from an endorsement made by him on a copy of Aḥmad Shīrwānī's

Jawâhir ul-Waqqâd, (Bûhâr Lib. Cat. vol. ii, p. 469), composed, A.H. 1233=A.D. 1817, it is evident that 'Abd ur-Rahîm was still alive in that year.

The full title of the work, given in the preface, is المسالك البهية
فى القواعد النحوية.

II.

foll. 101^b-136^b

Arabic.

No. 1741.

شرح التهذيب

SHARḤ UT-ṬAHDÎB.

An Arabic commentary on the first part of Sa'd ud-Dîn Taf-tâzânî's (d. A.H. 791=A.D. 1389) work *تهذيب المنطق و الكلام*, on logic.

Commentator: Najm ud-Dîn 'Abd Ullah bin Shihâb ud-Dîn Husayn ul-Husaynî ul-Yazdi *نجم الدين عبد الله شهاب الدين حسين العسنى* who died in A.H. 1015=A.D. 1606.

Beginning:—

الحمد لله الذي هدانا - قوله الحمد لله افتتح بحمد الله بعد
التسمية اتباعاً بخير الكلام واقتداءً بحديث خير الانام *

For other copies see Arab. Hand-list, No. 1987; Loth, Ind. Office Lib. Cat. No. 547; Brit. Mus. Supt. No. 735; etc. etc. See also Hâj. Khal, vol. ii, p. 479.

Both treatises are written in fair Ta'liq.

Dated 7 Rabî' II, A.H. 1248.

Scribe: نجف على.

(48)

(Nos. 1742-1743.)

Foll. 71; lines 13-15; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

Two treatises.

I.

foll. 1^b-5^a.

No. 1742.

رسالة قافيه

RISÂLAH-I QÂFIYAH.

Jâmi's treatise on the rhyme of Persian poetry. See No. 180—
XVI.

Beginning :—

بعد از تيمس بموزون كلامى النخ *

Written in ordinary Nasta'liq.

Not dated ; 19th century.

The treatise is followed by three short poems on rhyme and
prosody, occupying foll. 5^b-6^b.

II.

foll. 7^b-71^a.

No. 1743.

رياض الصنائع قطبشاهي

RIYÂD UṢ-ṢANÂ'I-I QUTB SHÂHÎ.

A treatise on prosody, rhyme, and poetics, by Ulfatî bin
Ḥusaynî Sâwajî. See No. 849.

Beginning :—

حمد وافر و ثنائى كامل النخ *

Written in bold Nasta'liq with occasional marginal notes.

Dated 11 Shâ'bân, A.H. 1235.

Scribe : چنى لال .

